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IN HARVEST-TIME.

BY EBEN E. REXFORD.

Up, for the morn is passing,
The noon is near at hand,
And golden for the harvest
The world's wide wheat-fields stand.
And bark! upon the hillsides
We hear the sickles ring,
And to their merry music
The busy reapers sing.
The grand, sweet hymn of labor,
The psalm of harvesting.

Why stand ye idle, waiting,
While harvest-fields are white?
Wherein ye should be reaping?
Ere long will come the night.
Arise from sloth and dreaming,
No longer let us wait,
But do our share in harvest
Upon our Lord's estate.
Alas! for those who linger
Until it is too late!

THE FATHER OF TEETOTALISM.

BY REV. E. BARRASS, M. A.

The last mail from England has brought the intelligence of the demise of Joseph Livesey, esq., Preston, Lancashire, who was the father of teetotalism. Others had labored in the cause of temperance, then known as the Moderation Society, but he was the first person who ventured to recommend a pledge of entire abstinence from all that can intoxicate. It was deemed a most extravagant and utopian method to accomplish what all desired — a sober community.

Sept. 1, 1832, was the day on which Mr. Livesey and his six heroic associates signed the pledge of abstinence — a pledge, by the way, which was drawn up by Mr. Livesey. The paper to which those immortal seven names are attached has been preserved, and will henceforth be deposited in that grand record of antiquities — the British Museum.

The noble men who had taken such a bold stand among the heroic men of their day were not ashamed to proclaim their principles. Accordingly they became teetotal itinerants, though for many years they were known as "the seven men of Preston." The term "tee-total" has rather a singular origin. A meeting was held at Preston at which various opinions had been expressed as to the best means to be adopted to banish drunkenness. Some contended for moderation, but Dickey Turner, who was himself a reclaimed drunkard, said, "I'll have now to do wi' this moderation, botheration pledge. I'll be right down tee-total forever." "Well done!" exclaimed the audience. "Well done, Dickey!" said Mr. Livesey, "that shall be the name of our new pledge." It may be observed that the prefix "tee" is sometimes used in Lancashire to express emphasis. Thus a thing irrecoverably lost is said to be "teetotal" lost, or a piece of work completed is said to be "teetotally" finished.

The seven men of Preston who formed the first "teetotal" society went forth into all parts of the county and proclaimed the new doctrine. Their manner of procedure was somewhat singular. They would borrow a small vehicle, usually a light cart, and would go into a village or town and blow a horn, spring a rattle, or beat a drum, and there and then address such citizens as they had drawn from their houses or elsewhere; or they would move a little further and act in a similar manner until they had published their meeting extensively, and wait until the hour of public meeting in any place they might be able to procure. For the most part they would relate their experience, and the enthusiasm thus produced was sometimes very great.

Mr. Livesey, however, was the most fluent speaker of the company, and soon he became distinguished as an earnest, eloquent advocate of temperance. His early educational advantages were very meagre, having been left an orphan [when he was

only seven years of age, and had to "paddle his own canoe." But though brought up to the trade of hand-loom weaver, which occupied several hours every day, he nobly resolved to acquire knowledge, and for this purpose was accustomed to sit by the side of the fire in the evenings and peruse his book long after the other inmates of the house had retired to rest. The knowledge which he thus acquired under such difficulties was of great service to him in all his subsequent life. Now in the advocacy of temperance he spoke with freedom, and in addition to his public advocacy he utilized the press. Great numbers of leaflets and small pamphlets were issued at his expense and scattered broadcast throughout the country. He also commenced the publication of temperance journals, and sold them as cheap as possible so that they might have an extensive sale, as his object was not so much to make money as to do good, especially among the working classes of the community. The prayers were from the heart. The anniversaries were well attended; as, for instance, his famous "Lecture on Malt Liquor," which was one of the most popular temperance brochures of the day, had a circulation of three million copies!

Mr. Livesey, though always known as a temperance reformer, did not confine himself solely to temperance, but espoused every cause which was deemed worthy of his energies. Messrs. Cobden and Bright, the Corn Law agitators, found in him an earnest and faithful ally. Indeed, he was always ready both by voice and pen to advocate the claims of every society which contemplated the removal of abuses and the bettering the condition of his fellow-men.

Though of humble parentage and the architect of his own fortune, he plodded with patient industry through life in all the branches of business to which he devoted himself. After laying aside the hand-loom, he borrowed a small sum of money and commenced a provision store. Then he became a printer and publisher. As a business man he was distinguished for sterling integrity. His word was his bond, hence all classes of the community had unbounded confidence in his honor, and elevated him to various positions of trust and responsibility. He was a member of the town council, a commissioner of police, a poor-law guardian, besides being connected with some banking institutions. He was a lover of his race, and lived to do good, and many are the monuments which stand in Preston in proof of his kind heart and public spirit. Drinking fountains, and large drinking troughs for cattle and horses were erected, mainly at his suggestion.

Ten thousand people walked in the procession which followed his remains to the tomb. Rev. Charles Garrett, with whom he had often fought the battles of temperance, and other ministers performed the religious services in connection with his funeral. He was a noble Christian man, who was spared until he was 91 years of age. His noble, godly life should cause young men especially to walk in his footsteps. The 91st Psalm is a beautiful portrayal of his career. May we never forget the promise of God, "Them that honor Me I will honor."

LETTER FROM NEBRASKA.

Bishop Mallalieu's Popularity — A Proposal.

BY REV. B. H. BADLEY.

The Nebraska Conference closed its session at noon to-day, and at half past one four trains, going in as many different directions across this beautiful prairie State, bore away the happy preachers to another year of labor. Bishop Mallalieu hastened on to his next Conference in Wisconsin, beginning day after to-morrow. The Nebraska is the "Amen Conference" of the Northwest. Its amens are heartier and more frequent than in any other Conference the writer has attended for years; its members seem to be shouting happy all the time. The Conference roll bears a number of honored names — Father Gage, the oldest preacher in Nebraska; T. B. Lemon, D. D., superintendent of the West Nebraska Mission, whose home for years has been on the frontier among the "cow-

boys;" W. G. Miller, D. D., formerly of Milwaukee, now presiding elder of the Lincoln district; J. G. Miller, recently nominated for governor by the Nebraska Prohibitionists, and elected — to everlasting remembrance by his royal gifts of \$20,000 to the Church Extension Society, and \$20,000 to the Missionary Society, who has been in Nebraska nearly a quarter of a century, a large-hearted, princely Methodist preacher; R. N. McCaig, the popular pastor of our great church at Lincoln, the State capital, where in two years he has seen the membership increase from 300 to 687; Presiding Elder Britt and his associate in the recent General Conference, Dr. E. Thomson, president of the Nebraska Methodist Episcopal College located at York — these and a host of younger men are making this one of the choicest Conferences in the West.

The session has been remarkable for deep spirituality; songs of holy triumph have been sung even in the midst of business sessions. The prayers were from the heart. The anniversaries were well attended; as, for instance, his famous "Lecture on Malt Liquor," which was one of the most popular temperance brochures of the day, had a circulation of three million copies!

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Ram Chandra Bose, lay delegate from North India to the recent General Conference, who became a Christian while attending a mission college, says of the school: "I know of no institution in connection either with our own or with other missions so well fitted to serve the status of the native Christian community in every respect as our own Christian college in this large and influential city. [Lucknow has a population of 275,000; the Province of Oudh, of which it is the capital city, contains 11,000,000 people.] Within its walls the young men on whom the choicest hopes of that community are centered, receive a liberal education, and are at the same time not merely shielded from the demoralizing influences by which the very best fruits of government educational establishments are often blighted, but thoroughly equipped for the various duties they are to be called upon as members of aggressive churches in a non-Christian country to discharge. . . . An institution fitted to subserve such a variety of noble objects is certainly deserving of encouragement and support." The moderate sum of \$30 per annum educates a native youth in this school — pays all the bills. The sum of \$500 establishes a perpetual scholarship. The principal is invested, and the interest only (\$30 per year) is used. As a rule, a student will remain with us six years; when one graduates another will take his place; and so on as long as years are counted. If \$500 can be secured, the "Bishop Mallalieu scholarship" will be an accomplished fact. The royal-hearted Bishop would be delighted to be thus remembered; and the writer (appointed by Bishop Foster as financial agent of the school) would greatly enjoy carrying back the proposed sum for the school. The English Government has a high opinion of the school, and generously proposes to duplicate all these endowment donations; \$500, therefore, means \$1,000 to us in India. Here is an opportunity for a splendid investment — for a grand centennial offering. Who will respond?

I expect to return to India November 1. Until then my address will be Bevington, Iowa. On the Wing, September 22.

ACROSS TWO COUNTRIES;

or, Four Thousand Miles by Rail.

BY REV. JOHN W. BUTLER.

Our first journey to Mexico was made in the spring of 1874. It was by steamer from New York via Havana and several gulf ports, to Vera Cruz, and thence by rail over those marvelous "umbres" to the City of Mexico. The time necessary for the journey was sixteen days. Matters were now changed. Our starting point and objective point are the same — Boston and the City of Mexico; the first the "Hub of the universe," the second the hub of wonderful improvements along the line of modern civilization. Yet, strange as it may seem, this last-named city had centuries of history before Boston, or the old Massachusetts colony, was settled.

Another matter worthy of note is the fact that on the day appointed for our departure, the two extremes of our journey met out on the Back Bay of the Hub. It was the inaugural day for the fourth annual exhibition of the Mechanics' Institute, of which one of the most interesting features was the Mexican department. The writer was present, and, owing to the failure of the minister appointed to respond, was called upon to offer the opening prayer. Three hours later we had commenced our four thousand miles' ride across two countries. Never did the old moon shine more serenely on the waters of Long Island Sound, nor the steamer "Bristol" carry a happier company; and all none were more so than the missionaries returning to their field of labor in Mexico.

A few days for packing, in New York, and the twelfth of September

soon came. The evening before an affectionate "good-by" was said to many friends, some of whom will not be seen again for years, and some, perhaps, never — never where time is measured by days and nights. The cold wave prophesied for days past came during the night, and as we rolled out of Jersey City early that morning, everything and everybody seemed infused with new energy. Friendly hands came to shake ours as we passed through the City of Brotherly Love, just before noon.

Riding through this city brought to mind many pleasing scenes connected with the late General Conference, and also the venerable Bishop who so recently closed his eventful and useful life. From Bishop Simpson we received our appointment to Mexico ten years ago, and only a few short days before his death we were privileged to have two brief interviews with him concerning this field, in which he always had such a lively interest. The special object of our second interview was to arrange for his little Aztec namesake (received into our orphanage during the Bishop's visit to Mexico, and supported by one of his personal friends) to come to this country and enter Ohio Wesleyan University. How well he seemed to remember the lad, and how rejoiced he was to know that he felt called to preach! The members of our mission were asked for with a tender interest, and the Bishop added: "If my health permits, I should be pleased to visit you this winter to organize the Mexico Conference and see the development of the work since my former visit."

His great heart would no doubt have been much rejoiced to see the work in its present improved condition, but now we may not know how much of our prosperity he beholds; yea, what glorious visions he has of its future — visions of which he seemed to catch glimpses as he pleaded, ever and anon, so eloquently for the support of our foreign missions.

But we must hasten on our journey. On we go through the heart of Pennsylvania. Harrisburg is reached, and Altoona passed. About bedtime we roll into rusty Pittsburg. All the day long our attention had been called to an aged blind man. He knew not which to admire most — his own continued good humor, or the faithful attentions of his youthful companion. This attendant proved afterward to be the son of the blind traveler. Both seemed greatly interested in the newspapers, as they were picked up from place to place. The old gentleman's countenance glowed with special delight as the son read aloud the latest news from Maine. And for all there was a reason; our blind traveling companion was none other than Judge West, who, in a memorable speech at the great Chicago convention, had nominated the Maine statesman for the Presidency of the United States. The blind Judge left us at Lima, Ohio, where he was to speak that night.

The beautiful day soon passed, and at sunset we heard the roar of Lake Michigan and saw the church spires of Chicago. A familiar face smiles upon us as we alight from the cars. His house is near by, and we are soon at home. Perhaps few homes are like this in all the land. The house is a large double one. One side lives our friend with his parents, wife and children. On the other side lives the wife's parents and grandmother. It was delightful to meet around the family circle and alter four generations, all walking in the ways of the Lord.

Sunday morning found us in Trinity M. E. Church, where the writer spoke on the land and work toward which he journeyed. The same subject claimed our attention at the afternoon Sabbath-school, and at Ada St. Church at night. There are some twenty-three of our churches here, but Methodism is not as strong in Chicago as in Philadelphia or Baltimore.

Monday morning we enjoyed a visit to the Chicago Preachers' Meeting. Among others, we met the venerable looking Dr. Hitchcock and our New England Parkhurst, who, sixteen years ago, had bowed with us, as in company with other youthful penitents, we sought religion at Hamilton Camp-meeting. Dr. Parkhurst, in

the remarks with which he followed us before the preachers' meeting, brought to mind many pleasant memories.

Walking about Chicago, one sees no traces of the great fire, nor, indeed, will you be likely to even hear of it unless in reply to your own questions. What will be the proportions of this rapidly-growing city no one can predict.

Tuesday noon we bade adieu to all in Chicago, and turned our faces again toward the setting sun.

Kansas City, Sept. 18, 1884.

LETTER FROM ENGLAND.

A NIGHT ON THE CARS.

Railroad traveling in England is vastly more agreeable now than it was thirty years ago. The second-class carriages have disappeared from the Midland Railroad, and the third are almost as comfortable as the first. Some, indeed, prefer them, because they afford the opportunity of a stretch at full length when not crowded — a privilege denied to the first-class passenger, whose more luxuriously upholstered compartment is divided into arm-chair sections. The latter enables the traveler to secure more select, but not more agreeable, society. Social dignity is an astonishing thing. Some Englishmen wear it as a gouty old knight of the olden time might have worn his oppressively heavy armor when suffering from an acute attack of inflammatory rheumatism. Not all the members of the aristocracy of wealth and rank are of this stamp, but some are. In the second and third-class conveyances the Briton is much more sociable. In any class he is ordinarily courteous and communicative to Americans.

THE TEMPERANCE REFORM.

One of our fellow passengers is an extremely interesting companion. He is an independent minister, who resides in the dales of Yorkshire — a region whose inhabitants have the reputation of singular individuality and self-assertion. He has been laboring in connection with the Murphys — father and son — and states that their work has been rewarded with unusual success. England is not half so drunken as it was a quarter of a century ago. Intemperance is disreputable. In a series of travels, extending over five weeks, only one drunkard has intruded his unwelcome presence. Still much, very much, remains to be done. Our chance acquaintance presents us with cards, each the size of a postal card, which exhibits in glaringly colored lines of unequal length, the awful evils of the drink habit. It takes the eye at once, and is a capital campaign document. Read in two or three minutes, its facts live in the memory forever. On the reverse side of the card we are informed that the money spent upon intoxicating liquors in the United Kingdom is nearly three times as great as the total amount paid for bread; nearly four times as much as is paid for butter and cheese; four and a half times as much as is spent for milk; five times what is expended for sugar; and nearly seven times what is invested for tea, coffee, and cocoa. More money is spent for intoxicating drinks than appears upon the rent roll of all the farms and houses in the United Kingdom. Twice as much is paid for them as is invested in woolen, cotton, and linen for personal wear, and domestic and other purposes. Besides this enormous expenditure for drink, the British nation pays, in poor and police rates (because of the drink), costs of insanity, crime, vagrancy, accidents, disease, loss of labor, premature death, etc., another five hundred million dollars — thus incurring an annual loss of more than a thousand million dollars!

Working men feel the force of these brief exhibits. Total abstainers feel the need of sowing Britain knee-deep with their telling literature. The people are slow to move, but move with force and purpose when they do. The tone of the public press is that of public sentiment. It reprobates the magistrates for their wholesale licensing of men and women, who are not virtuous, but drunkards. But the magistrates themselves are often brewers, or distillers, or allies of those who are such, or have investments in manufacturers of want and sin. They are afraid to offend the powerful. Local option — said our *vis a-vis* — will not make much progress until the franchise is extended. The magistrates, he says, are commissioned by the lords lieutenants of counties, on the recommendation of the judicial bench. Extend the franchise by the pending admission of two million men to its privileges, and the judges will respect the wishes of those who have votes, and who are now so sorely injured by this deadly plague.

The Christian churches speak with clearer and more emphatic voice. The day when teetotalism was derided is gone by. It is refreshing to hear announcements of temperance meetings from pulpits whose occupants of twenty years ago were supplied with wine before and after sermon. Methodism takes leading part in this, as in all other moral and social reforms. The last Tory parliament was stigmatized as the

"publicans' and parsons' parliament." Such it was, but the parsons were not Methodist preachers. Even the clergy of the Established Church are ashamed of their Bacchanalian allies. Toryism protests much — too much — and for decency's sake will be obliged to redeem in some measure some of its many promises. Rum here, as with us, has its chief supporters in the persons of those who have vested interests in its manufacture and sale. Brewers and distillers are wholly out of place in the legislatures of either the United Kingdom or the United States.

Miscellaneous.

DR. COKE'S SERMON AT THE ORDINATION OF BISHOP ASBURY.

The substance of a sermon, preached at Baltimore, in the State of Maryland, in the Methodist Episcopal Church, on the 27th of December, 1784, at the Ordination of Rev. Francis Asbury to the Office of a Superintendent. Published at the Desire of the Conference, in the *Methodist Magazine and Quarterly Review*, for July, 1860.

BY THOMAS COKE, LL. D., SUPERINTENDENT.

"To the angel of the church in Philadelphia write. These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth. I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the Gentiles, which say they are Jews, as are not, but do it; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Those who despise thee, who pretend to be of the true circumcision, but are the greatest enemies of the real circumcision of the heart, I will bring them to thy feet, and compel them to acknowledge that thou art my beloved, and that I have honored thee. How high was this excellent man in the esteem of his Lord! And how ought the recollection of this to kindle every spark of holy ambition in the faithful superintendents of his church!

But of all the forms of church government, we think a *moderate* episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigor and activity are given to the resolves of the body, and those two essential requisites for any grand undertaking are sweetly united — calmness and wisdom in deliberating; and in the executive department, expedition and force.

"But are you not *schismatics* by your separation from the Church?" A Christian church is a body of professors who hold the *fundamentals* of the Christian religion in *doctrine and practice*. But we are not ignorant — we cannot be ignorant; that the chief part of the clergy and members of the Church of England (so called) do either tacitly or explicitly deny the doctrine of *justification by faith, the knowledge of salvation by the remission of sins, and the witness of the Spirit of God* — points which we esteem most fundamental, yea, *essentially* necessary, to constitute a child of God. We are not, we cannot, be ignorant, that they justify as innocent many of the criminal pleasures of the world — card playing, dancing, theatrical amusements, etc. — pleasures utterly inconsistent with union and communion with God. And, though we admire their liturgy, and are determined to retain it with a few alterations, we cannot, we will, hold connection with them, till the Holy Spirit of God has made them see and feel the evil of the practices, and the importance of the doctrines mentioned above. And for this schism (if it must have the name) we are cheerfully ready to answer at the bar of God.

"Why then did you not separate before?" It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the Revolution, doated the propriety of the step.

"But did not your preachers constantly exhort the people to attend the service of the Church of England?" In the general they did, from a full persuasion, drawn from experience, that we have no other alternative to preserve our society, but an adherence to the Church of England, which was totally destitute of real discipline, or a formation of ourselves into an independent church; and some of them, perhaps, did this with a degree of imprudence which I cannot defend.

But I proceed to open my text.

"To the angel of the church in Philadelphia, write." It is evident to every discerning reader that the words bishop, elder, overseer, etc., are synonymous terms throughout the writings of St. Paul. Nor do I recollect a single instance in the New Testament where any peculiar title is given to the superior officers of the church (such as were Timothy and Titus), except in the epistles of our Lord to the seven churches of Asia, where they are distinguished by the name of angel — the prime messengers of Christ to His churches. St. John wrote the Revelation in the Isle of Patmos, near the close of his life, when the Gospel had gained considerable ground in the world, and many numerous societies of Christians had been formed. Among the principal of these were the seven churches of Asia, which were evidently (what we now call) episcopal churches. For it will hardly admit of a doubt, but these capital societies had in each of them a college of presbyters. And had these been all on an equality, our Lord would never have directed these epistles respectively to a single angel. And of all them being thus addressed, we have reasonable ground to presume that the churches in general, even before the death of St. John, were of the episcopal order. And of how great importance must the office of these great men have been, when the Lord addressed Himself only to them, as if the welfare of their respective churches entirely depended on them!

These things, saith he that is holy, he that is true. Who is of purer eyes than to behold iniquity with approbation, and delight in sininity and truth, the everlasting fountain of truth and holiness, who therefore demands the deepest attention.

"He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." In addition to the governor of a city, who has the full command of the gates thereof; so has the Lord Jesus, of whom David was a type, over the new Jerusalem, to open it to the faithful, and shut it against all that defile.

"I know thy works." I am acquainted with all thy gracious tempers, thy fervent zeal, thine abundant labors, for the welfare of my church and the glory of my name.

"Behold, I have set before thee an open door, and no man can shut it." I have indulged thy fervent spirit, have enlarged thy circle of action, and will so clothe thee with my strength, that no power upon earth shall be able to restrain thee in thy glorious course.

"For thou hast a little strength, and hast kept my word, and hast not denied my name." Thou hast a little measure of the divine power within thee, and hast been a faithful steward of it. Thou hast confessed my name before this

generation, and born a faithful testimony to the word of my truth.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Those who despise thee, who pretend to be of the true circumcision, but are the greatest enemies of the real circumcision of the heart, I will bring them to thy feet, and compel them to acknowledge that thou art my beloved, and that I have honored thee. How high was this excellent man in the esteem of his Lord! And how ought the recollection of this to kindle every spark of holy ambition in the faithful superintendents of his church!

"Because thou hast kept the word of my patience, I will also keep the word from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Because thou hast been faithful, and hast endured hardship, and followed me, I will hide thee under the covert of my wings from all the judgments and calamities which I will inflict on mankind, to try them, and sift them, and separate the faithful from the wicked.

"Behold, I come quickly; hold fast that thou hast, that no man take thy crown." I shall soon appear to bestow on thee thy glorious reward — that peculiar crown which I have reserved for my beloved servant, who, through my grace, has been so faithful a co-worker with me in my great plan of general happiness. Therefore hold fast thy love, thy zeal, thine important activity, that no man step into thy place before the work I have given thee to do is finished, and take thy crown — the exceeding weight of glory which I have kept for thee in store.

[Concluded next week.]

HON. J. G. BLAINE AND THE MAINE CONSTITUTIONAL AMENDMENT.

BY REV. D. B. RANDALL.

MR. EDITOR: I was not a little surprised and grieved to see in the HERALD of Sept. 17, a severe and uncalled-for criticism of the position taken by Hon. J. G. Blaine at our September election upon the constitutional amendment. It is not the impartial course of an independent religious paper, and is quite in contrast with the editorial of the *Christian Advocate*.

While in the same paper you give a full, appreciative and interesting commentary notice of the convention of the Prohibition party recently held in Boston, and also in the same number you copy from a Western newspaper a glowing tribute to Gov. St. John, the candidate of the Prohibition party for President, I have failed to see from your pen a strong rebuke of the notorious licentiousness of Gov. Cleveland, the Democratic candidate, and especially a rebuke of the claim set up by the friends of the candidate "that the morality or immorality of a man's private and social life has nothing to do with the fitness or unfitness for public office." Such a rebuke the welfare of the youth of our country demands. [If our respected friend had read the issues in August and September he would have seen what he so much desired. — ED. ZION'S HERALD.]

The Republican candidate is severely criticised, and his cause is "the offensive fly in the ointment," and will cost him "more prohibitory suffrages" than will "gain him the few German votes in the West;" thus virtually advising the temperance men to vote against him. And why? "Not because he did not vote for the constitutional amendment, for some excellent prohibitionists doubt the expediency of such a step." Why, then, is he censured? "But on account of the time, manner and circumstances in which the act was performed." The "time" — when was it done? On the day of the election, the only time when it could be done; in the afternoon, for he returned from Bar Harbor that day, and of course could not vote before. The "manner" — he did it openly and in a high-minded, honorable "manner." But the "circumstances." "The faithful temperance men [how many of them?] who from the intimation that had been made by parties supposed to understand the attitude of Mr. Blaine towards the temperance sentiment of his State, expected he would vote for the constitutional amendment." Who was authorized by Mr. Blaine to give any such intimation?

"But it was not only the failure of Mr. B. and his son to vote on the question" [so the son, too, was expected to vote on the question — quite a demand on the part of the "faithful temperance men!"], "but the affirmation of the former after the election had been gained, that he intentionally refused to cast his ballot" for the measure. And he gave manifestly his reason for the step; was that wrong? "But the many hours to have made the statement would have been before the election, when Gen. Dow was assuring the friends of the amendment that it would undoubtedly receive the vote of the Maine candidate for president." Did Mr. Blaine authorize Gen. Dow to make this statement? How, then, could he know the General was making it? Gen. Dow says in a letter to me: "My authority for the statement was not directly from Mr. Blaine to me, but was understood." I have no doubt this was the unauthorized understanding of many, for which Mr. Blaine was not at all responsible. Mr. Dow farther says: "From the moment I read that Mr. Blaine had not voted upon the amendment, I have had no misgivings that it was wisely done; and it was only after consultation and mature consideration." So much for the "circumstances." I have reason to believe that Mr. Blaine received numerous letters from strong temperance men in the West, principally Ohio and Indiana, urging him not to vote on the amendment, from the effect that such a vote would have against the Republican party in those States. There were reporters of Democratic papers at the West at the polls in

Augusta ready to flash to those papers the fact, if Mr. Blaine had voted for the amendment; and I am told that among the interested spectators in Augusta was a brewer from the West. Did not the "circumstances" justify his course? I think Mr. Blaine did right; and I will give in part my reasons: —

1. The question was not a political one. It was studiously kept out of politics. Therefore as a Republican he was under no obligation to vote on the question.

2. Mr. Blaine was not merely a citizen of Maine; he was a representative of the great Republican party as well. And that relation modified his duty as a citizen of Maine, if there was any *duty* about it. He was under no obligation to give his vote upon a mere State issue, if that vote would hazard the interests of the party whose leader he is, in any other part of the country. As Mr. Blaine properly said in his speech which the editor criticises: "I took this position because I am chosen by the Republican party as the representative of national issues, and by no act of mine shall any question be obturated to the national campaign which belongs properly to the domain of State politics. Certain advocates of prohibition and certain opponents of prohibition are each seeking to drag the issue into the national canvass, and thus tending to exclude from popular consideration the questions which press for national decision." He leaves it to Democrats to do this, and thus endeavor to throw dust to blind the eye from the real issue, which they do not wish to discuss. Hence in Ohio they are using immense sums of money contributed by the whiskey ring to carry the election in their favor.

3. The whole question is one of expediency and policy. No intelligent advocate of the measure ever supposed that it was *absolutely necessary*. We have had a Maine law for thirty years with the amendment. But the friends of prohibition believed that it would be more successful and permanent with than without the amendment; and then its failure would be injurious to the cause abroad. No prohibitionist from strict principle, irrespective of policy and expediency, could consistently vote for the amendment, for it is not wholly prohibitory measure. It does not exclude cider, but, on the contrary, inferentially sanctions its sale. There was a compromise, and cider was not included in the amendment; for it was very certain that the measure would fail if it had been. Expediency and policy were consulted, and for this very reason some professed prohibitionists voted against it. It was, therefore, a matter of State policy and expediency, why should Mr. Blaine be censured for declining to vote for it while some "excellent prohibitionists" took the same course from motives of expediency, and others voted against it because it did not go far enough?

Thus, my dear respected brother, since you have seen fit to criticise Mr. Blaine, you will pardon me if I defend him. I trust that if there have been any wounds inflicted, they will prove an "excellent oil" and not an "offensive fly in the ointment." Kent's Hill, Sept. 25, 1884.

LETTER FROM ILLINOIS.

BY REV. W. H. GOODWIN, D. D.

Some of our Conferences are over, and some are in session. The exceptionally fine crops in Illinois ought to cause a large increase in the benevolent collections, but as the harvests have not yet been converted into money, the real advantages will appear next year. As the brethren come together, the political questions are discussed, and especially the matter of prohibition. Several of the Conferences have passed strong resolutions against social impurity, and have warned the people against putting into office men of unchaste lives and unchaste character. This is all well enough, but it seems hardly worth the paper, for but very few Methodists ever vote except for the present dominant party. On a train last week where one hundred and fifty-three preachers were, a vote was taken, and eighty voted for Blaine, seventy-one for St. John, and one each for Cleveland and Butler. Strong resolutions in favor of prohibition have been passed in nearly every Conference, and yet many of the preachers will vote for a man who was never known to plead the cause of temperance in Washington, and who recently refused to vote on the question of prohibition in his own State. I am not condemning such votes, but merely stating facts.

And here let me say that the present Iowa prohibitory law is due to Methodist preachers and a "third party." Rev. J. H. Tozier was the first candidate for governor on the third party ticket, and he received less than 1,400 votes. But the next candidate received over 10,000 votes, and rather than risk an overwhelming defeat the next time, the Republican managers agreed to submit the question to the people, and we all know the glorious results. Political parties, if let alone, will never, no never, give us prohibition. There is a great deal of loose writing and false teaching on this point, and I am very sorry to find that our talented Dr. Flood, of our good Chautauquan, has indulged in some of this sort in the October number. Give us moral purity and prohibition clings to the drinking classes.

But I began to speak of our Conferences. Want of uniform administration on the part of our Bishops, mixes masters badly. One bishop absolutely refuses to appoint a man to the presiding-eldership who has been in that office four years until he has been in the pastorate at least one term. The next bishop appoints a man to that office who has been presiding elder twelve years out of fifteen with only one year as agent intervening, since he left a district. One bishop refuses to make any man a presiding elder who is over

forty years of age, and the next bishop appoints a man in his sixtieth year. One bishop refuses (consistently) to make a presiding elder out of a man who uses tobacco. The next bishop appoints a man to that office who is a life-long and notorious user of the weed, even after specially questioning a large class of young men as to whether they will wholly abstain from the use of tobacco. The Bishops may not agree on questions of law or politics, but they should have some sort of uniformity of administration touching the matters referred to above. In a Conference where presiding elder timber is abundant, I am free to say that the ordinary preacher cannot see why certain men should continue in office a life-time, especially if their habits are contrary to the enforced habits of those under them. If the Bishops were uniform in their administration, and would allow the cabinet to vote by ballot on such cases, there would be but little complaint. But millennium is not fully here, though "the morning light is breaking, the darkness disappears." Let the light come!

Quincy, Ill.

A CENTENNIAL "BOOM" FOR EAST MAINE CONFERENCE.

BY REV. B. C. WENTWORTH.

The poetry of this world pertains mostly to the shadowy side of life. Like the rainbow, its beauty is seen only when it has a dark cloud for a background, and it is passing strange that some poetical itinerant has not been inspired to write an ode on "What I know about moving," that would moisten the eye of every member of the Methodist Church in Eastern Maine, and fire them with an unquenchable zeal to furnish every personage in the Conference, and thus save the minister and his good wife the needless expense and unnecessary drudgery which they now have to undergo in packing and moving their household goods from station to station.

It has been ascertained by actual fact that it cost our brethren who were appointed to new fields, at our last Conference, more than a thousand dollars for the transportation of their goods alone, to say nothing of the articles disposed of at one-half their value, and the damage and loss caused by the careless, unscrupulous hirings of the steamboat and railroad corporations. This amount is nearly one-fourth seventh of the total receipts of all the preachers, both traveling and local, as reported in the last Conference Minutes. At this rate, in fifteen years, the money paid out of the pockets of the preachers would furnish every personage in our Conference. This would allow \$220 on an average for each personage; and this in addition to the stoves and fixtures which, as a rule, are already provided, would secure all articles of furniture, carpets, curtains, crockery, etc.

It is true the Discipline provides that the church "shall pay the traveling and moving expenses of the preacher," but not one in ten of our churches lives up to the Discipline in this regard. If they did, they would soon come to the wise conclusion that it would be economy to furnish his house.

There is another side to the question, apart from finance; that is, the waste of time and the drudgery and perplexity it necessitates. Usually about three weeks of the most valuable time in a pastor's life are sacrificed in getting things adjusted for a move, and readjusted for housekeeping. Reckoning on this basis, the members of our Conference who were appointed to new fields last April, consumed, in the aggregate, two years and four months in moving. Had we been obliged to move only our books, wardrobes, bedding, etc., two years of that time, spent in the most disheartening and useless toil mortals ever engaged in, might have been saved to God and humanity.

Our parsonages ought to be furnished for the sake of the preachers' wives, if for no other reason. They have care and toil equal to their strength, without this needless additional work being thrust upon them every two or three years. These extra burdens so often borne by our itinerant sisters may be a solution of the question frequently asked, "Why are so many of our preachers' wives in delicate health?" The farmers and mechanics seek every facility to save manual labor. May our churches "go and do likewise," and thus save our wives and mothers the hardship experienced in making the old home a chaos, and of bringing order out of confusion in the new.

The summary of the above amounts to this: 1. The approximate annual expense to preachers on household goods, in cash, damage and sacrifice, \$1,400; 2. Loss of time to the people, two years and four months; 3. Unnecessary toil and needless burdens borne by ministers' wives, broken constitutions, and, in some instances, premature death.

"Why this waste?" How long will the Methodist Church in East Maine allow these sacrifices to continue? Let her call a halt this centennial year, take measures at once to furnish the sixty-eight personages in the Conference, and let us begin the second century of Methodism in "nest all feathered." It is a necessity, and can be done. Let every society take the matter in hand this year, so that it may be uniform throughout the Conference, unless it is general, it will work to the great disadvantage of such preachers as sell their furniture, etc., to the societies they leave, and find the parsonages where they go unprovided.

In order to make this "boom" a success, it must be worked in some practical way. Please allow us to suggest that the presiding elders of the several districts in the Conference present this important subject with greatest earnestness to each of their quarterly conferences, and obtain, if possible, a unanimous vote from every charge to furnish their parsonage — if they have

one; if not, to furnish the house they rear for their preachers — allowing the churches for this purpose to take the time their present pastor is to be with them, whether six months, or two years and six months; but have it clearly understood that the next preacher who moves from his present charge to a new field shall have his house furnished.

THE PRAYER HOUR.

TO THE PREACHERS AND MEMBERS OF THE M. E. CHURCH IN THE NEW HAMPSHIRE CONFERENCE: —

"DEAR BRETHREN AND SISTERS: In one of the prayer-meetings on the last evening of Heddle camp-meeting, the leader spoke of proposed special preachers' meetings and four days' revival meetings that are to constitute a part of the celebration of the Centennial of the Methodist Episcopal Church in America, and then proposed to pastors present an agreement to unite in prayer daily, some time between 12 M. and 1 P.M., for the outpouring of the Holy Spirit upon pastors and people and for a general revival of God's work throughout the Conference. This proposal was not merely a *call* to the Conference, where presiding elder timber is abundant, I am free to say that the ordinary preacher cannot see why certain men should continue in office a life-time, especially if their habits are contrary to the enforced habits of those under them. If the Bishops were uniform in their administration, and would allow the cabinet to vote by ballot on such cases, there would be but little complaint. But millennium is not fully here, though "the morning light is breaking, the darkness disappears."

Let the light come!

Quincy, Ill.

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Let the light come!

Let our motto be: 'A revival of religion in every church and in every home.'

Yours in labor for Christ,

G. J. JUDKINS, for Dover dist.

J. T. COLE, for Concord dist.

The Sunday School.

FOURTH QUARTER. LESSON III.

Sunday, October 19.

1 Kings 3: 5-15.

BY REV. W. O. HOLWAY, U. S. N.

SOLOMON'S CHOICE.

I. Preliminary.

1. **Golden Text:** "Wisdom is the principal thing, therefore get wisdom" (Prov. 4: 7).2. **Date:** B. C. 1015.3. **Place:** Gibon, not far from Jerusalem.4. **PARALLEL NARRATIVE:** 2 Chron. 1: 1-13.

II. Introductory.

"So David slept with his fathers, and was buried in the city of David;" and the full burden of the royalty fell upon the youthful Solomon. His first public act appears to have been a sharp and decisive dealing with the schemers who opposed his rule—Adonijah, Joab, Shimehel and Abiathar. Then he attempted to establish his throne upon a firmer political basis by an alliance with Pharaoh's daughter. And after that he formally inaugurated his reign by a series of religious festivals. Having no temple, the people were accustomed to sacrifice and burn incense "in high places" (1 Kings 3: 2), and Gibon, where the tabernacle was pitched, was regarded as one of the chief of these. Thither Solomon proceeded with great pomp and a retinue of the chiefs of the nation, and there, amid a vast concourse of the people, he sacrificed a tenfold hecatomb—a thousand burnt-offerings—upon the altar.

The visions of the night God acknowledged the offerings of His servant by granting him that memorable choice which was to bring to the surface his deepest wish and largely shape his character in the years that lay before him: "Ask what I shall give unto thee." And Solomon, with a keen sense of the greatness and difficulties of the trust confided to him and his own youth and insufficiency, remembering too the goodness of the Lord to his father David, begged for "an understanding heart," that he might "discern justly between good and bad," and judge the people righteously. His unselfish choice was approved by God, who not only granted his request, but added that which he might have asked for, but not—long life, riches, and victory over his enemies. Assured of God's favor, he returned to Jerusalem, where, before the ark, he offered additional sacrifices and made a feast to all his servants.

III. Expository.

1. The Choice Offered (v. 5).

5. In Gibon—six miles north of Jerusalem, on the road from Jerusalem to Joppa, now known as El-Jib. As the name implies, it was an eminence, and commanded an extensive view. On this "high place" the ancient tent or tabernacle stood, with the holy utensils, the ark excepted. Either came Solomon in great state to celebrate his inaugural festival. The Lord appeared to him, the last time in rebus (1 Kings 11: 11). In a dream by night—at the close, probably, of his sacrificial offerings, when his mind was uplifted and filled with holy aspirations. Ask what I shall give thee—a challenge to prayer; a test of character. The same challenge and test are applied to all under the New Testament economy: "Ask, and it shall be given you," says the Saviour.

The national worship was still in the unsettled state in which it had been since the first entrance into Palestine. "The people had high places." The two main objects of special reverence were parted asunder. The ark stood in a temporary tent within David's fortress on Mount Zion. The chief local sanctity still adhered to the spot where the "Tabernacle of the Congregation," the ancient "tent of the wandering," stood, on what was called "the great high-place of Gibon." In front of it rose the venerable structure of the brazen altar, wrought by the hands of the earliest Israelite artist, Bezaleel, the grandson of Hur, more than five hundred years before. In this tabernacle ministered the chief priest Zadok, who had then brought the sacred oil for the inauguration of Solomon, and who was now the sole representative of the Aramean family (Stanley).

2. The Choice Made (v. 6-9).

6. Unto thy servant David great mercy—a preface to his own request, and a reason for it. His father had been elevated from the sheepfold to the throne, and during his whole life had enjoyed God's grace and mercy in a marked degree. According as he walked before him, that mercy had spared him even in his guilt, but had been especially "great" when he repented, Truth, righteousness, uprightness of heart. It is difficult to define the term exactly. Says Vincent: "Truth" contains all his duties to God, "righteousness" his duties to men, and "uprightness of heart" the right manner of performing both sorts of duties." Thou hast kept—reserved, as a crowning mercy (1 Kings 1: 48). A son to sit on his throne, this had been denied to Saul, the first king.

Children should give God thanks for His mercies to their parents, for the sure mercies of David, God's favors are then doubly sweet, when we observe them transmitted to us through the hands of those that have gone before us. The way to get the entail perpetuated is to bless God that it has been preserved (Henry).

7. That made thy servant king—a righteous acknowledgment, when it is remembered how formidable was the conspiracy of Adonijah, and how evidently God interposed to thwart it and secure the throne to Solomon. I am but a little child—a youth of but nineteen or twenty, keenly conscious of his immaturity, and the gravity of the duties laid upon him. Know not . . . to go out or come in—a proverbial idiomatic expression for official duties. Solomon humbly confesses that he is ignorant in matters of administration.

Abasolom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better acquainted they are with their own weakness, and the more jealous of themselves (Henry).

8. Thy servant is in the midst—that is, "appointed over," placed in charge of." People thou hast chosen.—And therefore his trust would be all the more important. God's peculiar people, chosen to preserve the oracles of His truth, and to enjoy covenant privileges, and to give to the world in the fullness of time its Redeemer, needed in its ruler the rarest and ripest wisdom. That cannot be numbered—So God had promised to Abraham (Gen. 13: 16), and that promise had never been fully realized before. Give therefore—because of all the foregoing reasons—God's mercy to David, his own elevation to the throne, his youth and inexperience, and his divinely-appointed relations to this chosen and countless people. An understanding heart to judge—the ability to look into

and decide, promptly and unerringly, perplexing cases of judgment; to detect sophistry; to unmask deceit; to rule justly and govern wisely.

He does not ask for that profound spiritual wisdom, which would teach him to know God and his own heart; in this he was always far inferior to David. His prayer is for practical sagacity, clear intelligence, quick discernment, to see the right from the wrong amid the masses of duplicity and doubt which beset the judge, especially among an Oriental people. And this gift he received (Wm. Smith).

3. The Choice More Than Granted (vs. 10-15).

10. Speech pleased the Lord.—It was so unselfish in its essence, so noble in its purpose, so significant of what the youthful king regarded as the highest and best, that we quite expect to read that the Lord was pleased with it.

Although Solomon's choice was made "in a dream," we must regard it as springing from his will in some degree, and therefore as indicative of his moral character. Aristotle says ("Eth. Nic." 1. 13), "the dreams of good men are better than those of ordinary persons;" and it seems certain that the will is often only partially suspended, even in our natural sleep. In the particular phase of sleep known as "dream" or "vision," it may be that the mind was sometimes in possession of all its powers, and that only the body slumbered (Cook).

11. . . . not asked . . . long life—which would have been a perfectly natural choice for a young king, so richly endowed, and with such a future before him as Solomon had. Neither had asked riches—which even in our day is regarded by so many as the highest earthly good and sought for without scruples. The life of these enemies—and how fierce these might be and dangerous to the security of his throne, he could judge from his father's biography and the circumstances of his own elevation to the king's seat. Cook especially mentions Hadad the Edomite (1 Kings 11: 14-22), and Rezon, the son of Elahiah (1 Kings 11: 23-28), who were adversaries to Solomon "all his days." I have given these.

Solomon's prayer was more than answered even in the domain for which he asked. Not only was judicial sagacity conferred upon him, but a breadth of wisdom which fitted him for all royal compeers in the East (1 Kings 4: 29-34). It is not to be supposed, however, that this extraordinary endowment was bestowed *in toto* as a gift; rather, Solomon's mental faculties were so divinely stimulated and enlarged that he quickly mastered all the knowledge of his age, and then became an original explorer in hitherto unknown fields. Neither shall any arise like unto thee.—Says Cook: "In the knowledge of what was in man, and in the wisdom to direct men's ways, he was to be the wisest of all men. In such wisdom the world would know only One 'greater than a ruler's highest quality' (Wm. Smith).

4. **SOLomon's CHOICE UNIVERSALLY OFFERED.**

Do you think that this glorious offer made Solomon the most favored of mankind? Do you wish that God would do the same for you? Do you think with rapture of what you might ask if He gave to you your young life now? I would cheerfully recommend it to those afflicted with Conus, Colds, Asthma, etc. The fame of the decision spread through all Israel, inspiring fear of the king's justice, and a conviction that God had given him that wise discernment which is prized in the East as a ruler's highest quality (Wm. Smith).

All that was worth knowing interested him. His knowledge of nature extended to all the kingdoms of creation and the products of every country (1 Kings 4: 31-33). He gave special attention to the study of man. His manifold observation and experience he expressed in maxims, of which, according to 1 Kings 4: 32, he composed three thousand. The fame of Solomon's genius and knowledge must have spread with rapidity, proportion to the rarity of such phenomena at that time. Strangers thronged from foreign lands to learn to know the wise king, and to admire his institutions and appointments (Hongstetberg).

13. Given what thou hast not asked—a characteristic of the Divine goodness, not limited to Solomon's case. To those who "see first the kingdom of God" is given the promise that earthly good "shall be added." Riches and honor.—There is clearest evidence that there was no stint in these added gifts. Solomon's fame spread to the most remote nations, and was such as to attract Sheba's queen to Jerusalem; while so abundant were the "riches" that silver was "not reckoned in the days of Solomon," and "cedars" were "as the acacia trees that are in the vale." See 1 Kings 10: 14-29.

The principle on which God blessed Solomon was not exceptional, but general. Anybody can have blessings from God on the same principle; good blessings, the Lord Himself being judge as to what is really good for one of us personally to have. "Godliness hath the promise of the life that now is," and in a trivial sense (Cowies).

14. 15. If thou wilt walk in my ways . . . lengthen thy days.—Long life was conditioned upon Solomon's obedience and due. Had he given to God as David was, with the latter's sad lapse into sin, his reign would have been extended to "length of days;" but "his wives turned away his heart unto other gods, and his heart was not perfect with the Lord his God as was the heart of David his father" (1 Kings 11: 4). Hence his comparatively early death at the age of 50 or 60. Behold it was a dream.—The revelation, as vivid and real as though it had occurred in waking hours, came to him while wrapped in slumber. While he slept, his heart was awake (Song of Solomon 5: 2). Solomon knew that God frequently spoke to men "in the visions of the night." Came to Jerusalem . . . ark of the covenant—returned from Gibeon to the tabernacle on Mt. Zion, where the ark was. Offered burnt offerings, peace offerings—a repetition, at this second shrine, of the offerings of Gibeon, though not probably on so grand a scale. Possibly these offerings were an acknowledgment, on Solomon's part, of the answer to his prayer. Made a feast—following David's example (1 Chron. 16: 3; 1 Kings 6: 19; 19: 20). Compare David's largess, 2 Sam. 6: 19; 1 Chron. 16: 3 (Cook).

IV. **Interrogative.**

1. Where was Gibeon?

2. Why did Solomon go there?

3. What sacrifices did he offer?

4. What choice was submitted to him and by whom?

5. What choice was made? What was its character, and why was it made?

6. How was his choice received?

7. Why?

8. What was promised?

9. What condition was made?

10. In what sense was wisdom granted?

11. How extensive was this wisdom?

12. What second sacrifice did Solomon offer?

13. What practical lessons do you derive from this narrative?

—

14. The surest way to temporal blessings is through the spiritual.

7. To pray well is to study well."

8. It is a good sign when we are more anxious for grace than for gold.

9. God is able to do for us more abundantly than we can ask or even think.

—

15. The way to have holy dreams is to cultivate holy thoughts.

2. The life choice of each is in his own hands.

3. Humility is a condition in all successful seeking.

4. "Covet earnestly the best gifts."

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stead of inflicting instant punishment, waits, woos, and entreats that obstinate sinner, ever saying, "You will not come unto Me that you might have life." Yet note it well, O unbelieving man! Your persistent unbeliever may wear out even His marvelous patience, and when your destiny is finally fixed, you may lo your despair hear Him saying, "Behold, your house is left unto you desolate!" To which lamentation over your fate, you will be self-moved to respond, "Yea, and that too by my own mad unbelief."

Some preachers hesitate to throw their full strength into strenuous efforts to quicken their churches and to awaken sinners because their people do not appear to be in sympathy with such earnest effort. The wind is not strictly fair, therefore they will not put to sea. Such hesitation is unwise, because, as Jerome observes, they are "ignorant what is the way and what the will of the Spirit which dispenses all things." Beneath the visible dullness of believers and the stupor of sinners there may be a secret movement of the Comforter which only needs the faithful, spirited application of the divine Word to become the source of a mighty work of salvation. While the preacher is awaiting signs, and therefore holding back awakening truths, the resistance of his hearers may grieve the Spirit, and the opportune moment be lost. Strike for revival at once, therefore, O servant of God! Remember the divine caution, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

THE POLITICAL CAMPAIGN.

This is absorbing almost universal interest at this moment. Our secular papers are quite given up to it, and it is the topic of conversation in the railway car, and in the shop and office. Two things particularly strike observers on the other side of the Atlantic in reference to our quadrennial election; one is the great amount of heat developed in a campaign and the sharpness of the contention up to the hour of election — sometimes almost threatening a violent revolution — and then the sudden collapse in all portions of the Union and the general result of the election.

It is stated that there are twenty members of the Cincinnati Conference who are sons of ministers, and this is regarded as somewhat extraordinary, and is made a subject of some very pleasant and profitable remarks. The New England Conference, which is not outdone in every good thing, has a better record for ministers' sons. It has twenty-seven of this class in its membership, and all but two are in the active work! One of the members of the Conference has two sons members; another has two sons ministers, but one a member of the Conference; another has a son a member of a Southern Conference. How many other Conferences can show a better record for ministers' sons?

The folly of the fabled dog, who lost his meat by leaping after its shadow in the stream, is not to be compared with the folly of that man who studies to prolong his present life while neglecting to secure his interests in the life eternal. His utmost care cannot add much to the length of the former; but his neglect of the latter, if continued, must involve him in endless, irretrievable ruin. Thus by his eagerness to secure the pleasant things of this life, which is but a shadow of the future, he loses the life everlasting, before immense audiences, the men who are to receive the suffrages of the people are commanded for real or supposed virtues, or denounced for vices of which they are, or are supposed to be, guilty. Our foreign exchanges exhibit no little confusion of mind in attempting to form a clear judgment in the premises in reference either to the character or ability of such of our statesmen as happen to be made conspicuous by nomination to office. The suddenness and the seriousness of these charges, sometimes affecting moral character, bewilder them. We share, however, with our English neighbors, and, indeed, about equally with the other European nations, in our habit of severe criticism upon all party leaders of opposing policies, degenerating often into personal abuse. It is one of the penalties of conspicuous position in these days of civil freedom, and it has its compensations as well as its very disagreeable features. All men need looking after, and particularly men exercising power over their fellows, or managing a nation's finances. This often cruel suspicion and bitter jealousy save the men who are in tempting positions as well as defend the country from harm.

There are two leading thoughts which underlie the present campaign. As never before, the question of personal moral character has been brought into the canvass. It could not be kept out. There was no great national peril that overpowered all personal, or minor, questions and absorbed the interests of the whole land as the election preceding and during the war and the reconstruction of the States. There was little to divert attention from the candidates themselves. A sharp personal criticism was awakened, through the multiplicity of names presented, in the national conventions where they were nominated. And when charges were distinctly made, with unquestioned grounds for their belief, a profound impression was made upon the community. The

question of the relation of openly announced immoralities in a candidate for the highest office to the public morals of the nation became one of urgent discussion. It has been a hopeful sign of the general wholesomeness and purity of the public mind, that only a few persons and prints of any note have intimated that the question was a trivial one, or that a lack of chastity, or probity, or personal honor, was of small moment in a President, if, in other respects, he was esteemed equal to the high position.

The other question entering into the present election is of commanding national importance. There are always great financial, social, political, and moral interests at stake. In view of the history of parties, of their probable legislation, of the character and course of their leaders, it becomes a question for every intelligent, conscientious voter to ask himself, Into the hands of which of the great bodies now, or heretofore, dividing the suffrages of the country, can I most safely intrust the government? By whom will the still unfinished work at the South be best completed? Which will be most likely to consider the business interests of the whole land and her external relations, and from which is the most to be hoped in carrying on the great social and moral reforms of the day? Here comes in another element in the problem, forcing itself upon the minds and consciences of thoughtful men. Neither of the great parties have yielded their acquiescence to the temperance movement, and there is no reform of greater moment to the well-being of the land. Has the hour come to form a new party upon this reform as its centre, around which a fresh political crystallization can be secured? Is there any possibility of success? Will not such a movement, if pressed to any marked results, place the country in the hands of those who are pledged and pronounced in their opposition to the prohibition reform? And if but comparatively small results are attained, will not this embarrass the future action of the temperance party? Does not success in this struggle against appetite and avarice, as has been shown in Maine, lie in the combination of all temperance men of all parties, not to send to the Legislatures of the States or to Congressmen who will not pledge themselves to all righteous legal measures to break up the liquor traffic?

All these questions enter into the debate in every honest man's mind at this hour. We must be generous in our judgment of others, in order to be able to assert our own right, without question, to think for ourselves. It is not an hour for denunciation and harsh criticism. Let every man look the matter thoroughly over, until he becomes satisfied in his own mind. At this hour all the great and good men are far from seeing through the same glass. Men that have heretofore acted in harmony are now divided upon either personal questions or national policies. The discussions have come on something like Western tornadoes, but they will clear the air. Although somebody may be hurt, the general health will be con-

OLD AND NEW EDUCATION.

The quarrel over the different kinds of education is probably nearer its end than the general public supposes. There are still dogmatists of irreconcilable temper on both sides, and they continue to thunder forth facts with too little appreciation of the demurred of intelligence which responds to most of them, "Well, what of it?" In the endless variety of ability and fostering influences it comes to pass that some men with the worse education prevail in life over the men with the better. We all know, too, that all our education is of less worth than its ideal, because we shall short of the ideal, because we have not learned how to so employ our own tongue. It is not perceived that the three or four years of English grammar in the public schools produces the culture which as long a study of Latin seems to give. And it is almost always forgotten that the study of Latin is in several ways a study of the vernacular of the teacher and the class. People who do not wish their children made a *corpus vile* on which to perform educational experiments, may shudder when they try to estimate the number of American boys and girls who have missed a liberal education through the denial to them of a chance to study Latin in the public schools of the country, or through the ignorance of their parents who esteemed the study to be of no value. If the tendencies to harmony among the friends of the two educations justify our hopes, we may expect beneficial effects in public education. It would seem to be the duty of scientific men

to co-operate in adjusting the public school to the college in the country at large. In the large cities, or in most of them, the evil does not exist, but in the smaller towns the public school has no relation to the college, or a very imperfect one; and many a man twenty-one years of age goes to an academy to begin the Latin he should have studied ten years earlier in life. Many another does not go to the academy for that purpose because it is ten years too late to begin.

reveal the source and spring of being. Science had for many men such radiant promise; it is rapidly losing it.

This toning down of enthusiasm on that side does not impair the values which science really possesses, but it returns science to its place as an industrial and practical minister to our happiness, and restores to philosophy and thought the domain of speculation and infinite truth. The total effect is reconciling, and the old and new education stand in clearer light and truer relations to each other. Considering them apart altogether from peculiar personal wants—as that one man is rhetorically bent by nature and another is a student of physical phenomena by a strong predisposition—it ought not to be difficult to decide that all men need as much as possible of the old education in language and philosophy as they can obtain; and that, on the other hand, many men, an increasing number, need the so-called new education for their avocations in life, or to carry forward the studies to which their inclinations lead them. In short, it does not yet seem clear that a scientific education has a large value except as technological training. No doubt that in scientific method there is a discipline of considerable value, but it is not clear that this can be given to all students with as much certainty of the desired result as can the old disciplines which, after all, seem to have some value for the mass of students. Language is the instrument of instruments—the thinking and speaking implement and philosophy, as we have just suggested, remains our pathway to truth. Most men are helped as thinkers and writers by the literary culture. It deals with the mind and its products, with truth and its sanctions and harmonies; and a culture of this kind seems to have not only the historical support that all culture has always been prevailingly literary, but also the surer support that common-sense confirms the poet's dictum that "the proper study of mankind is man."

It is probably too late to hope that the technological education may be, like the theological, postponed to the end of the literary training. The reconciliation is being effected by placing the sciences alongside of the literatures in equal rank and honor; but the defect of this method is healed partially, at least—by requiring better preparation for the standard college course, and so securing to scientific students as much literary culture as their fathers had in the college. It is very pleasant to notice in many quarters of the scientific world the frank and earnest plea for literary culture for men of their side of the house of learning. If we grant that acquaintance with and practice in scientific method must be of value to the thinker and literary artist, the advocate and the statesman, it is delightful to have it admitted that men of science need to know how to use the thinker's tools and therefore need literary training. The tendency is certainly towards an alliance of the two camps of educators. It is probable that the general public will be slow to get the meaning of these treaties of alliance. The school boards, for example, who have a horror of Latin grammar, will be very reluctant to give the boys and girls a chance to prepare for college. But when at length it is understood that science men advocate the literary education as a preparation for their own, the rising generation may get a fair chance to rise by being placed in early years on the high road to college. There is, throughout the country, a prevailing belief that the men of science are hostile to the old culture. This belief will pass away with its evil inferences when science speaks with sufficient emphasis.

The third issue of *Home Science*, for October, contains fourteen papers of a popular and practical character—"Home Education," by Dr. Oswald; "Prohibition," by ex-Gov. John P. S. John; "Home and Mormonism," by Jennie Anderson Frost; "How to Sleep," by Rev. D. H. Carpenter; "The Heroic Element in National Life," by Prof. E. P. Tawney, etc. It makes a very instructive and interesting issue. New York, Selden R. Hopkins, 29 Warren St. \$2.50 a year.

Rev. A

relinquish my claim upon the trustees of East Greenbush Academy for the sum due each year? I have annually given them and given to other good causes, and shall have less to give in those directions without strict self-denial if I surrender this. But I thought it over, and said, if the Lord wishes me to give it to the school, I will do so. I did so, to the credit of Eliza, and with prayer asked to be directed in the will of the Lord, and was convinced that this was His will. So I hereunto surrender all claims I have upon the trustees of the Academy. This is my centennial offering. Thank the Lord that I can make it.

"With kind wishes, yours truly,

Now is the favorable time to push the canvass for new subscribers for ZION'S HERALD for the year 1885. The paper will be sent free from Oct. 1 to the close of this year to all new subscribers, making fifteen months for one subscription. We hope no minister in New England will fail to make the offer known to his congregation. See full announcement on 8th page.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

BOSTON, People's Church. — Sept. 28, \$900 were raised for the current expenses after paying a large amount on the debt during the summer. During the past three weeks over fifty were added to the Sunday-school, and the choir now numbers over one hundred under the efficient management of Mr. C. J. Littlefield.

BOSTON HIGHLANDS. — A "reunion and roll-call" of the Sunday-school was held, Sept. 25. A large number were present than on any Sabbath this Conference year. The outlook is very hopeful. The evening was agreeably spent in listening to Prof. Maynard, the blind musician, short addresses by the pastor and superintendent, and a due citation. "Uncle Cook" was present last Sunday and made his usual offer of Bibles. Two seekers were at the altar last Sunday.

CAMBRIDGE, TRINITY. — Five seekers last Sunday evening glorified the praying people.

CAMBRIDGEPORT. — Mrs. M. Carter, evangelist from Oswego, N. Y., is laboring successfully with the church, and several conversions are reported. The pastor is meeting with very commendable success in securing his Church Aid collections.

CHESAPEAKE, WALNUT ST. — The pastor, Dr. Horr, preached the first of a series of sermons to the young people last Sunday evening to fully 800 people. His subject was "Elements of Christian Manhood."

SOMERVILLE, UNION SQUARE. — Mrs. Mary A. Livermore delivered the address. Mrs. Low read a poem, and Dr. C. M. Smith offered the prayer, at the dedicatory exercises of the beautiful Barrett Memorial Fountain erected at Union Square, on Sunday evening last at the church. The house was filled, and excellent singing was provided by selected singers of note under the direction of Profs. Hadley and Kussey. The State convention of the W. C. T. U. will be held in the church Wednesday and Thursday.

DORCHESTER. — Father Andrew Sampson and his estimable wife, Ann V. Sampson, Oct. 7, 1884, complete the sixtieth anniversary of their married life. They were converted in January, 1825, and joined the Dorchester Church. They have taken ZION'S HERALD for fifty-eight years.

ROXBURY, GERMAN CHURCH. — A glorious revival is in progress, and several conversions are reported.

LONELL, CENTRAL CHURCH. — The people's course of lectures in the church is announced. On the list we notice Rev. Dr. Bolton and Rev. J. C. Peck, D. D.

LINN, SOUTH ST. — The work of repairing the church edifice has begun.

HOLLISTON. — Rev. C. E. Davis, of Natick, took a Church Aid collection of \$100, Oct. 5. Everybody enjoyed the service.

READING. — Mrs. Dr. Steele made an excellent address in behalf of the flourishing W. F. M. Society last Sunday. The current expenses for the year were the same day provided for. A pleasant spiritual interest prevails.

ESSEX. — The first anniversary of the services of Bro. Poland was celebrated Oct. 5. Presiding Elder Thayer baptized four by immersion and five by sprinkling. The largest sacramental service ever held was a season of great interest. Meetings have also been held at Woodbridge Crossing.

WOBURN. — A precious revival is in progress. Thirteen asked prayers last week. Special meetings are held, particularly at Cummingsville. Heads of families are being converted.

DEBDHAM. — Rev. E. S. Potter gave a very interesting temperance lecture on a recent Sunday evening. Some months since sixty jugs were distributed among the families, and at a recent festival were found to yield the ladies' society \$250. This, with other funds, will help reduce the church debt. Would they not do splendidly for church benevolences? The Sunday-school has a new piano, purchased by other funds. A small circle of C. L. S. C. is organized. The pastor's son of eight years has received a certificate for having read the "Spare-Minute course." The prospect is encouraging, as it is hoped the serious fire in the Merchants' Woolen Mills will not long delay its operations, and the Norfolk Mills commenced full time October first. An inviting lecture is announced.

SAXBY. — The pastor, Rev. Jerome Wood, has closed his labors for the summer and returned to his theological studies at Drew. He spent four months with this people, and although very sick for five weeks, was able to give

three months' good services. A horse was freely at his command, and he preached three times on Sunday and held several week-night meetings almost always with full houses and the best of interest. Several souls have been saved. Bro. Wood was most cordially welcomed, tenderly nursed when sick, fully sustained in his work, and liberally paid. Besides presents, the people gave him \$446 in money. His physician kindly sent his bill receipted. Bro. Wood completes his studies this year, and hopes to join Conference in the spring.

NEW BEDFORD. — Rev. J. B. Hingeley, pastor at Allen St. M. E. Church, has been obliged to resign his charge, on account of his health. He will remove to Minnesota, where he expects to continue pastoral work in a more favorable climate.

MAINE.

BETHEL. — During the month of August the Methodist Church at Bethel was closed for repairs inside. Aug. 31 was a very interesting and profitable day for the people. A large congregation gathered in the forenoon for the reopening service. In the afternoon three candidates were baptized by immersion in the river. The day closed with an interesting social service in the evening. All are surprised and pleased at the changes within the church — a beautiful oil fresco upon the ceiling and walls, fresh paint upon the pews, the choir gallery removed from the rear of the room and choir placed in front of right of pulpit, new carpet upon the floor, new set of pulpit furniture in tery, all at a cost of not quite \$300. The society is to be commended, not only for what has been accomplished, but for the way in which it has been done. Generous help has been given by Bros. Burrows and Homsted, of Chestnut St. Church, Portland, and Bro. Knight, of Washington, D. C.

EAST MAINE.

FRANKLIN. — The work of the Lord is thriving on this charge. Six persons have recently united with the church — all heads of families. The Sunday-school is a model one. The pastor, Rev. C. L. Banghart, and his wife are abundant in labors.

SURRY. — Last Sabbath there was a baptism at this place. The prospect is excellent for a year of revival interest.

Z. E.

DR. KNOWLES and Rev. E. R. Thordike, of the N. E. Conference, were warmly welcomed and highly appreciated at the Hodgdon and Caribou camp-meetings. They preached valuable sermons and did earnest work. Altar services were held at Hodgdon, and penitents were at the altar. The Caribou meeting opened well, but was interrupted by a storm.

EARLY IN THE WEEK MORE THAN USUAL INTEREST PREVAILED AT FOXCROFT, AND THE ALTAR SERVICES INCREASED IN POWER TO THE HOUSE WITH GASTRIC FEVER.

A most enthusiastic prohibitory State convention was held in Providence, Wednesday, Sept. 25. Rev. Sidney Dean, of Warren, was elected president. Rev. J. W. Willett was chairman of the committee of platform and resolutions. Speeches were made by these two, and by Revs. E. D. Hall, of Bristol, W. A. Wright, of Middletown, and W. H. Stetson. Two Baptist clergymen — Pope of Warren and Ryer of Newport — with others, also made telling speeches. Like the old Liberty party conventions, this one is open to the charge of dealing in "Sunday-school" politics.

Rev. W. A. Wright, of Middletown, read a finely-written paper on "The Roman Catholic Church in Mexico and South America," before the Providence Methodist Ministers' Meeting, Monday, Sept. 29. The Monday previous a very able essay was presented by Rev. W. C. Holt, of Millville, on "The Tendency of Modern Religious Thought." These meetings are for the present held in the vestry of the Chestnut Street Church.

This church (as before reported, which report has not been heard from since being mailed in Providence) on the first Sunday in September had an accession of sixty members! Twelve were baptized, three received on probation, and a very large number received the holy communion. Other persons are soon to be received from probation.

Rev. James Porter, D. D., preached in the Mathewson Street Church, Sunday morning, Sept. 28, and addressed the Preachers' Meeting, Monday morning. He rejoices in the privilege of preaching the simple Gospel. He is able to do this four evenings a week.

Mrs. Van Cott is holding revival services in St. Paul's Church, Providence. The audience-room is full every evening, with twelve or fifteen forward for prayers. This is a live, spiritual church, having an attendance of over three hundred in the Sunday-school. A new church building, or the old one enlarged, is becoming a necessity with this church.

HARRIS AVENUE CHURCH, PROVIDENCE, REV. C. F. SHARPE, PASTOR, IS ENCOURAGED BY TOKENS OF INCREASING SPIRITUAL LIFE. ATTENDANCE UPON THE MEANS OF GRACE IS GREATLY INCREASED.

REV. J. BENSON HAMILTON, PASTOR OF TRINITY CHURCH, GAVE A HIGHLY INTERESTING LECTURE ON INDIA, IN THE ASBURY METHODIST CHURCH, PROVIDENCE, OCT. 1.

THE LECTURE WAS ILLUSTRATED BY VERY FINE

PHOTOGRAPHS.

REV. H. E. COOK, PASTOR OF THE CRANSTON STREET CHURCH, PROVIDENCE, HAS FOR SOME TWO WEEKS BEEN CONDUCTED TO THE HOUSE WITH GASTRIC FEVER.

S.

THE CHURCH AT DIAMOND HILL IS ENJOYING ITS USUAL PROSPERITY. THE PASTOR, REV. C. S. BAKER, THERE BEING NO ONE TO DISCUSS "THE INFLUENCE OF METHODISM ON OTHER CHURCHES," REV. J. F. GILL, WHO HAD DISCUSSED THE SAME SUBJECT AT LAWRENCE, NOT HAVING HIS PAPER WITH HIM, GAVE AN EXPOSITION OF THIS TOPIC, WHICH WAS WELL RECEIVED.

IN THE ABSENCE OF THE ONE APPOINTED TO DISCUSS "THE FORCES THAT HAVE CONTRIBUTED TO THE GREAT SUCCESS OF METHODISM," THESE WERE EXCELLENT PAPERS. "THE USE OF PROPERTY AND ITS RELATION TO CHRISTIAN CHARACTER," WAS PRESENTED IN A WELL-SELECTED PAPER BY REV. E. C. BASS. "HOW TO CONDUCT FOUR DAYS' MEETINGS," CALLED OUT SOME VERY PRACTICAL HINTS FROM REV. H. E. ALLEN. A PAPER ON "THE INFLUENCE OF METHODISM ON THE MORALS OF THE NATION," WAS READ BY REV. C. S. BAKER.

THE PASTOR IS ENCOURAGED BY THE PLEASANT REVIEWS.

</div

The Family.

AN ANCESTRAL ODE.

Why tell in rhyme? Dull, common prose
Could never my thought disclose;
And 'e'en the stately tread of rhyme
Perchance may fail the theme sublime.
Old Atlas 't lies 'neath his load
Along the hot, dusty road;
The world should have, and have,
Beneath his prodigious world of care,
Would an o'er his wrinkled brow and smile
To trade his pack for mine awhile.

Shall I leave the utmost rim,
Where radiant suns burn pale and dim;
Or seek the hidden cause to know
Which made our dawns and sunsets glow
With crimson splendor soft and clear
Through earth's transparent atmosphere?
The world is mighty, and the mighty
Beneath the reach of prot, glam,
And sail and a lone shoreless sea
Of master's mighty potency!
Ah! the theme sublime! who shall aspire
To any bolder flight, or higher?

Since longing will supply the wing,
And teach the humble bat to sing;
Then why may we not mount and fly
As song-birds through the sunless sky?
When we were in our shells!
Doubt not; the crisp, sweet oyster pie
Is juicy as a kindred fruit!

How passing sweet to linger here!
To trace our growth from sphere to sphere,
To that far mystic time and age—
The morning of our pilgrimage,
As evolution strangely tells,
When we were mollusks in our shells!

Doubt not; the crisp, sweet oyster pie
Is juicy as a kindred fruit!

But see! the bivalve grew,
What vast development he knew!
From primal matter's potent strife
Desire, and will, and life,
Desire they must all might and should,
And couldn't help it if they would!
These were our ancestral cousins—
Scarred out like bees from summer hive
And now where are we alive?
So Darwin says, though some still stout it,
But Huxley 't tell you all about it.

Was it, in sooth, a silly blin'
That disconcerted and dim,
Till they to wriggle tapoles turned?
Not so; progressions never fail—
Each bivalve gained a precious tail!
And wrestling with a dumb desire,
He still aspired to something higher,
Till changed again, as we may see—
At last a leaping frog was he!

And now what hasty strides he made!
Development, so long delayed,
Lived on space, as well it should,
From rock to rock, to pool to pool;
Orang-utan and chimpanzee
Are in his line of ancestry;

Till from progression's mighty span
Emerged the stately creature—man!
Biped, with limb and finger, glib;
How low and own you carry!

What upright forms of graceful shape
Developed from the grinning ape!

What brain and brawn, such priceless boon,
Whom now the world with every spine,
At thought of his ancestral line,
Has not been shriven with that pride

Till all for very joy has died?

—PROF. B. F. LEGGETT, in *Troy Daily Times*.

A PLEA FOR HOME MISSIONS.

BY E. M. STANLEY.

In the presence of the mighty ones of earth, what feelings of superiority are cherished, and what nice distinctions of rank and blood are observed, but with Him who is "King of kings and Lord of lords," there is "no respect of persons."

"He hath made of one blood all nations for to cover on all the face of the earth." For who maketh us to differ from another? What have we that we did not receive? What is our duty to those of our fellow-creatures less favored than ourselves?

Christianity has done very much for our Anglo-Saxon race. The English-speaking people owe all that they have—civilization, refinement, wealth and power—to the religion of Christ. They in turn should do much for the world in elevating those who are in a like degraded condition as their ancestors were centuries ago, for "unto whom much is given, of him shall be much required." We are taught that kings, magistrates and statesmen should use the position given them, not for self-aggrandizement, but a grand opportunity for doing good to their fellowmen. So if God has exalted this nation to be one of the foremost of the world, she must consequently fulfill her high and sacred trust, or God may remove her out of her place because she fails so to do. "Righteousness exalteth the nation, but sin is a reproach to any people."

The Puritans came hither in pursuit of religious liberty, and "they have left unstained what here they found—freedom to worship God." This is a priceless legacy descending to us, and it is our duty to transmit it intact, and let not irreligious liberty assert itself in the guise of religious liberty.

"Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
—The land we love the most."

The American people owe something to the Indians, whose lands we now occupy. Wicked men are putting the intoxicating cup to their lips, and shall not the pure "water of life" be offered them? Statistics have shown that it actually costs less to subdue the Indians by civilization influences than by military force. Shall statesmen heed the voice of policy, and shall the Christian Church not heed the call of patriotism, the dictates of conscience, and the Word of God? How sad that the children of this world should be wiser, in their generation, than the children of light!

The hand of the nation has rent the shackles from off Africa's sons and daughters, and the church of Christ should assist them to procure "the liberty wherewith Christ hath made them free." The people were sold or stolen from their native shores and brought hither to minister to greed of gain, and our field of labor and our responsibilities are thereby increased. As the prayers and songs of praise floated heavenward from the slave cabins of the South, coming from hearts that might never have known salvation if left in their native land, "surely the

wrath of man" did praise God, "the remainder of wrath" has He now restrained.

Our Master's bidding was and is, "Teach all nations;" and the declaration of the founder of our sect was, "The world is my parish;" and though statesmanship should welcome some nationalities to our land and frown on others, let Christianity, true to the spirit of its Lord, gladly have an opportunity of doing good to them, whether on our own or foreign shores.

Whenever the claims of home and foreign work are compared, invidiously or otherwise, these words of the Master, although used in another connection, ring in our ears: "This ought ye to have done, and not to leave the other undone." He who gave Himself for the salvation of the world wept over Jerusalem and its misguided inhabitants. The great apostle of the Gentiles, who was willing to have imparted unto them "not the gospel of God only, but also his own soul, because they were dear unto him," had nevertheless "great heaviness and continual sorrow in his heart," wishing that himself were accursed from Christ for the people of his own nation. So we feel that to-day there is room in the consecrated heart for love of both the home and foreign work, and they will not jostle each other.

At the last General Convention of the Protestant Episcopal Church, the bishop of Nevada, after recounting some of his experience and work in mining communities, uttered the following words, evincing his consecration: "I am willing to go down the mine, but I entreat our church not to let go of the rope." Though it may not fail to our lot to go down the mine, to leave home and friends for missionary labor, we may grasp the rope, we may contribute to their support, we may send heavenward our prayers for the success of their work. May we all do our utmost to hasten the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!"

"O the joy to see Thee reigning,
Thee, our own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord,
Thee, our Master and our Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored and owned!"

THIS IS LIFE."

"I have planned much work for my life," she said; "A girl's creature, with golden hair, And bright and winsome as she was fair.

"The days are full, till he comes to wed; The clothes to buy, and the home to make A very Eden, for his dear sake."

But care soon come to the wedded wife; She shares her duties and woes and tears, Which lessen not with the waning years;

* Father George Hyde.
Wiihraham, Mass.

For a very struggle, at least, is life; If we know the burden along the line, We should shrink to receive this gift divine.

Sometimes, in the hush of the evening hour, She thinks of the leisure she meant to gain, And the work she would do with hand and brain.

I am tired to-night; I am lacking power To think," she says; "I must wait until My brain is rested, and pulse is still."

Woman and man, there is never rest! Dreams not of a h-sure that will not come Till age shall make you both blind and dumb.

You must live each day at your very best; The work of the world is done by few; God asks that a part be done by you.

Say off, of the years, as they pass from sight; That this is life, with its golden store; I shall have it once, but it comes no more."

Have a purpose, and do with utmost might; You will finish your work on the other side, When you wake in His likeness, satisfied.

—SARAH K. BOLTON, in *Sunday School Times*.

HELP THOSE TEACHERS.

BY REV. EDWARD A. RAND.

One of the highest positions persons can go up to is when they go down to the level of the children and take a class in the Sunday-school. One of the grandest things is to do what may seem to be one of the simplest—lead a little child along in the dear old gospel-way of truth.

But the position has its perplexities, possibly its thora-hedges, and right among the thorns the teacher sometimes seems to get, till the hands bleed with the prick of the sharp points. The head of the school—if the pastor be the superintendent, so much the better—can he not be the under-workmen in the school? In several ways can help.

Let him know his teachers. That may seem self-evident. It is not always a fact, though. A nod at the time of the Sunday-school session, a hat-tip on the street to a lady teacher, a "how-d'y-e do" to some brother—that is only surface acquaintance. Make it a special point to know your co-laborers more intimately. Set it down in your notebook that a particular call is to be made on some evening. Sit down there at the home and talk Sunday-school awhile. Every teacher has his or her trials. Know it, if there be a red Indian among their boys, or a wild gypsy among their girls. Sympathize with and counsel them. Two under a load do lighten it wonderfully! On the other hand, notice appreciatively all efforts made or successes gained. Congratulate where you can, and encourage always. Said a lady to us substantially, "To a worker, an honest word of praise is as grateful as water to a thirsty soul." Let your teachers know that their labors are appreciated.

The teachers' meeting may come in most helpfully as a place for the better acquaintance of superintendent and teachers. Something besides the lesson may come forward then, even difficulties and encouragements, one to be lightened the other to be rejoiced over.

Many good results will follow this course. The teacher works with greater enthusiasm, joy and success. But we are inclined to think the superintendent will gain as much as the teacher.

The superintendent has a sympathizing corps of teachers. Co-operation is

abundant. No one seems to hang back, troubled with the quality that a Scotchman referred to when he described conscience as the thing within saying, "I won't." Let the superintendent help those teachers, that he may be helped himself.

A MEMORY.

BY E. H. A. B.

Backward, one eve of Sabbath quiet, We met for prayer; Heart-yearnings there had oft found voice, And answer from the Throne had come, And praisesong had floated up, Such as the angels cannot learn. A sire beloved! among us sat; Tho' scores of years had touched his brow, His eye still beamed with unsent fire. We loved to watch that face thro' which The loyal, earnest soul shone out, A listener to the witnessing,

That showed his Master, true; Direct and clear, he added his to theirs:

"No promise has me failed in all These changing years; My Lord is mine, and His I am, Forever and for aye."

So allied

That blessed thought his heart that faith Turned 'most to strength, and he exultant said, "Somewhere I've heard," he said, "Of ship far out to sea, that long Had battled with the storm and tide, Thro' perils many, and delays,

Till heart of voyagers dying were With hunger for their home.

For them, at last, the moment came That thro' all time a Kohinoor should be.

"Land! land ahead!" the lookout cries, And eyes that had grown weary watching

Looked joy too deep for words.

Then the hilltops traced their line Against the horizon, clothing

With greenness as they nearer came.

On shore were watching eyes, and those

Whose heart-hrobs quickened;

Swift feet came hurrying down the strand,

And hands outstretched held aloft

Sign of their welcome home.

These human hearts of ours do oft

For years bear pressure of great pain,

And still the word of life perform;

Yet we, when some great joy is just

With only power to look.

Thus paused were that crew with joy

Intense; far better borne the strain

Of homesick year than this full

Moment of return. There lay the ship,

No hands to work her in, until

Help came from shore, and brought it unto Anchorage.

"So," said the aged man,

While tears of expectation rained

The furrowed face, "when my boat bears

Unto the heavenly strand, the sight,

The sound of voices that I know,

Will still this trembling heart;

These weary hands will fail in strength,

What matters it? They know me there!

My Saviour's looking out for me,

And angel's hands shall bring me home.

Oh, home, sweet home!"

That sainted father long has known

How sweet the welcome "over there."

* Father George Hyde.

Wiihraham, Mass.

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I am tired to-night; I am lacking power To think," she says; "I must wait until My brain is rested, and pulse is still."

Woman and man, there is never rest!

Dreams not of a h-sure that will not come Till age shall make you both blind and dumb.

You must live each day at your very best;

The work of the world is done by few;

God asks that a part be done by you.

Say off, of the years, as they pass from sight;

That this is life, with its golden store;

I shall have it once, but it comes no more."

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FACTS ABOUT BISHOP HAMILINE.

BY REV. H. DAVIES.

TENTH PAPER.

To one of our ministers he wrote on the importance and necessity of charity: "Oh, this acrimony among Christians and Christian ministers, the disciples and apostles of Jesus Christ! I am sick at heart as I consider its prevalence and its effects. I trust our hearts will be kept free. I would choose to love my enemy with this dagger in my heart and kiss the hand which stabs, rather than possess the feelings of suspicion, jealousy, and uncharitableness which I fear now occupy the feelings of some bosoms in the church. Am I uncharitable? I fear I may be; for while charity is the most desirable of all graces as being the fruit and the fragrance of all, it is at the same time the most difficult of them all to acquire and to retain. How easy it is to offend against charity! A word, a whisper, a motion of the pen, a blush upon the cheek, a tremor of the lip, a glance of the eye! Oh, how deeply can any of these sound so delicate a grace as charity! My dear brethren, let us strive against all, and whatever else we are, have charity. If others are suspicious of us, we will be open-bosomed to them. If they look askance, we will look back in a straight line. If they accuse us, we will excuse them. If they look bitter, we will look sweet. If they revile, we will mingle louder blessings. We will strive to drown out their disquietings and sickening humors with the soft and wholesome drenchings of undubbed love."

This letter was written at the time when there was so much bitterness in relation to the separation of the Methodist Episcopal Church, North and South, and shows the excellent spirit of this man of God.

His health was so far recovered that he could preach from four to seven sermons a week without danger, and did so continually. To a friend he writes: "You speak of wit and humor, of jokes and anecdotes among ministers. Alas! I cannot dwell here. If there is not a speedy end to these, the church is marred, if not undone. I can only say keep away from these joking ministers, or get them converted to God! Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation, I have no doubt but they are equally sure to kill religion out of their souls and make the heart, so far as the Spirit's graces are concerned, a desert waste. When I was young, Methodist ministers were so solemn in their words and actions, that a sinner trembled in their presence." To the minister, he said, in the language of Wesley: "Preach holiness earnestly, constantly. It should be to obtain salvation, not by faith alone." He adds: "Don't fail to do it, brethren. Some may discourage you. They may say it is your hobby. I don't like that word 'hobby,' in this connection. If it means a favorite theme, let it be so. In this sense it should be our hobby. We were raised up to spread Scriptural holiness. If this is what is meant, the Saviour made it a hobby. He came to purify and to cleanse the church. His apostles were sent for the same end. The Gospel has this sole aim. Are we not all pledged (by that altar confession on which we were received into Conference and elected to orders) to a belief of the doctrine of entire sanctification? If a traveling minister who has given that vow or pledge of faith in the doctrine, should come to deny the truth of it, would it not weaken the faith of the church in its integrity, to say nothing of his intelligence? How would such a brother go along in his appropriate work of spreading holiness? Would he be useful? If it were my duty to station him, I should feel like trying to find the place where he will do, not the most good, but the least harm."

After he became a bishop, he still continued his labors as an evangelist to promote revivals of religion in the churches. In the third year of his episcopacy he writes from Laurensburg, Indiana, where he was holding revival services: "This is a day of power here. This church has been noted for its wealth, its backslidings, its internal strife; but, blessed be God! a change has come over them. We came here to spend two or three days, and have been here twenty-two days. More than seventy have joined the church. But the greatest blessing is that more than a hundred church members have been converted — truly converted; for I believe there was not a sinner in the town more removed from justification than many of them were. I am much blessed in my own soul. This day I feel that I am near to the Saviour, dwelling in Him, laboring in His strength, and glorying in His cross."

Glorious revivals were breaking out on every side. He spent one week at Athens, four weeks at Laurensburg, one at Aurora, and on the Cheviot circuit, and some days in Portsmouth, and several in Cincinnati, preaching the Word and writing. Eleven hundred accessions were reported in one week. Glory to God!

Sept. 18, 1884.

Dr. Teft.

Miss Frances E. Willard, in one of her very interesting "Lead Pencil Letters," in the "Union Signal" of Chicago, writes from Bangor: —

"At Bangor I had the singular good fortune to meet one whom I had wished to see ever since, in my eleventh year, I had read 'The Shoulder Knot.' This was my first novel, and I came into our Methodist Church under one of Dr. Willard's 'Repository,' a literary journal now extinct, but then edited by Rev. Dr. B. F. Tait. My father was of the strictest Puritan habits, and save this story and a supposition reading of 'Norman Leslie,' I knew nothing of such literature. How vivid are the characters still impressed so early in that childish memory which is 'wax to receive and marmalade to retain!' Richelieu, the Duke of Buckingham, Anna of Austria, and the rest. How I thanked the good Doctor of Divinity who gave food to hungry fancy, and fed the fastened history like a nail in a pure place."

"And here I found him, in his old home, Bangor, after seventeen years of noble, helpful and scholarly living. It was a surprise, rare and delightful, Dr. Teft, has no superior in culture among the men of distinction whom I have met. He has spent years abroad, having visited Europe six times; once by appointment of Abraham Lincoln, as our minister to Sweden. He is a trained scholar in the classics and modern languages, and a specialist in Christian apologetics. His work on evolution, the *magnum opus* of his studious life and result of twenty years' work, is to be published by Lee & Shepard.

He showed me the introduction to it written by Bishop Simpson, his life-long friend. I believe it will be the high-water mark of American thought upon that fertile theme. The Doctor is simple and unpretending as a child,

and the following resolution was adopted by a unanimous rising vote at the second quarterly conference of Trinity M. E. Church, Springfield, held on Monday evening, Sept. 29: —

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manity, the saloon-keeper, the moderate drinker, the politician, or the "fanatic?"

"A man came into town a few days ago to make a few purchases. His friends treated him to drink; he took several drinks, wandered out in the street and begged ten cents; he got it, returned to the saloon, and took another drink. Then he started for home; he came to the railroad; the glittering irons looked inviting to the frenzied man and he lay down to sleep; the train came thundering along — too late to stop the engine when the man was seen; and onward it gilded until the man's head was taken from his body. The politicians came and looked on that ghastly sight, went home and opened their papers and read: 'The sheep-husbandry must be protected. Mormonism must be suppressed.' They could not find much in those papers about protecting the homes or the boys. Oh, no! This is presidential year! We cannot attend to these minor things. Let them wait."

"The eleventh annual report of the London Temperance Hospital is just issued, and though the management are not bound by any rigid rule to reject alcohol, yet the second instance, only, of its administration, since the establishment in 1874, occurred this year, followed, as was the first, with death of the patient. A confirmed judgment in favor of entire disuse of alcoholics in practice very rapidly extending through Great Britain, opposed by few personalists who are not addicted to its personal use as a beverage."

A Milwaukee paper asks: "There is in this city one saloon for every twenty-six voters, and as half the people do not drink, every thirteen drunks must support one saloon. How many women take in washing to support the thirteen drunks who support each a saloon?"

For more than four hundred years — since the time of Edward VI — the British Government has been endeavoring, through the policy of licensing the liquor traffic, to diminish the evils coming from it to the nation and the people. To this end more than four hundred and fifty separate acts of Parliament have been adopted, but with no appreciable benefit in any way; on the contrary, the condition of the country has been growing constantly worse, so far as intemperance is concerned, and the poverty, crime, and insanity coming from it have steadily increased. — *Neal Dow.*

SPOKANE FALLS, W. T.

Heard a word, ye eastern people, about Spokane Falls. This is the one western town which has a Methodist Church which Chaplain McCabe did not build, and a Methodist college with a fine building out of debt which has never been east begging. This is probably the reason why you have never heard of us. To find us, if your maps are behind the times, draw a line east and west through the middle of Washington Territory, and you will nearly bisect our country. Spokane Falls is about eighteen miles from the Idaho line on the N. P. R. R. It is noted for its healthful and agreeable climate, its beautiful surroundings, its lovely waterfall, the enterprise of its people, and the Methodist Church and college above mentioned.

It is of the college especially that I wish to speak. We have had a dedication after two years of struggle we find ourselves with a building worth \$8,000 and something over twenty acres of land standing free to us only ten minutes' walk from the present business center of the town. We are not always thus. Only ten days ago the clouds hung dark in our sky, but Conference came, and with it one of the new Bishops — Fowler. The rest you can imagine. A big crowd, a magnificent address, skilful managing, and the people felt so well over it that they gave us enough for a bell. So another Methodist college starts in for the race. Fearing that we should get to be bigger than Yale or Harvard, and you should never hear of us, I have written the above. Cut it out and put it in your scrap-book.

R. E. BISBEE.

W. WIGNALL, Secy.

and of such rare sweetness of nature that he can talk to a St. John woman, lover as he is of the "plumed knight," listening to her arguments with perfect good nature and without a single eyeflash or explosive epithet!"

NORTH BOSTON DISTRICT PREACHERS' MEETING.

This meeting assembled in Fitchburg, Sept. 23 and 24. On the evening of the 23d, Rev. P. M. Vinton, of Athol, preached a most excellent sermon on the infinite love of God, and was listened to by an attentive and delighted audience. The secretary, Rev. W. Wignall, in the absence of the president of the meeting, called the meeting together on Wednesday morning; Rev. C. A. Merrill, of Winchendon, conducting the opening services. The following brethren were present: Dr. D. Dorchester, Revs. G. F. Eaton, G. H. Cheney, Elias Hodge, A. A. Graves, E. A. Howard, J. H. Twombly, C. A. Merrill, L. White, M. H. A. Evans, W. J. Pomfret, and W. Wignall. The first topic presented to the meeting was, "The Elements of Efficiency in Preaching," by Bro. Hodge, of Oakdale. He divided the subject into three parts: 1. The requisite conditions for preaching in the arrangements of the place in which preaching is held — pure air and the comfort of the audience being considered; 2. The selection of proper and interesting subjects of preaching, principally Christ and His crucified; 3. The character and manner of the preacher. The subject was ably and interestingly presented, and was greatly enjoyed. Rev. L. White, who has thought largely and closely upon "Providence and Freedom," read a forcible and interesting essay upon this subject. The centennial of Methodism and the means for its suitable observance on the North Boston district, was next considered, and after discussion by the different members of the meeting, a committee, consisting of Dr. Dorchester, G. F. Eaton and Dr. J. H. Twombly, was appointed, to take into consideration the practicability of holding some general exercises of a centenary nature on the district. At noon the ladies of the First Methodist Church gave the preachers an excellent collation.

At 1.30 P. M. the meeting was again called to order, and Bro. G. F. Eaton presented a very interesting and instructive essay on "How far Reason is an Arbiter in Biblical Interpretation." Rev. Dr. J. H. Twombly then spoke for a little over an hour on "The Best Methods of Promoting Revivals." It was an old-fashioned exhortation, and came evidently from the Doctor's heart. He spoke upon the nature of revivals, the desirableness of revivals, and the means for promoting them. It would be impossible to give an adequate report of this address within our limits, but those present received an inspiration sufficient to compensate them for their efforts in being there. It is almost needless to say that Dr. D. Dorchester both instructed and prodded those present, in the presentation of his subject — "The Present Outlook of the Temperance Work."

The meeting from the commencement to the close was of unusual interest. Those who presented the subjects to the meeting, had prepared themselves with diligence and care, and the result was a meeting profitable and inspiring. Resolutions on the death of Bros. Mars and Lacount were passed by the meeting.

DANIEL P. NOURSE was born in Ipswich, Mass., Nov. 14, 1807, and died, July 31, 1884, aged 76 years, 8 months.

He always lived in his native town with the exception of the few years of his earlier business life spent in Salem, Gloucester and Peabody. He married Miss Sarah Southwick in 1832, who with one son and daughter of their eight children, still survives him. He joined the M. E. Church in this town, June 7, 1846, and was soon after appointed class-leader, which office he held about thirty years. He was also for many years steward and trustee of the church of his choice. He had a deep and profound affection for all the services and appointments of the house of God. His seat was always in the sanctuary and he prayed for souls and sought with consummate tact and skill to win them to Christ. A love for the beautiful, especially in nature, was a marked characteristic of this good man, and some of his happiest moments were spent in shady groves along with God's wondrous works and their great Creator. His play was "I go fishing," and his most signal success was in personal effort for souls. A favorite maxim of his was, "Always have a fish at your hook," and to his latest days he prayed for souls and sought with consummate tact and skill to win them to Christ. But those who knew him became strongly attached to him, and esteemed him for his many sterling qualities. He possessed all the essential qualities of success and popularity, and had believed he would have been a useful and valued citizen. When illness came upon him he was sent to Mr. Ives' home, and although a stranger in a strange land, he found kind and true friends to minister to him, and nothing was left undone which could in any way contribute to his comfort or relieve his sufferings. Through his illness he made not a word of complaint, but bore with patience and never fainted. He was a member of the Odd Fellows order, and while there is no lodge here, gentlemen belonging to the order were promptly on hand to render all assistance possible.

His body was embalmed by Mr. Richards, placed in a metallic casket and returned to his former home for interment. In this last journey the mortal part was accompanied by Mr. James Beal, who is an uncle by marriage, and who had taken a warm interest in him. He was with him day and night through his illness.

He always lived in his native town with the grace which had inspired and sustained him in life, in half a century of toil for Christ, triumphed over the tortures of dissolving nature.

Some of his most thrilling testimonies were given as he was at intervals well enough to attend social services and tell how God helped him to bear his pain and filled his sleepless nights with joy. His interest in children and passionate fondness for flowers had caused him to anticipate popular enjoyment in the services of Children's Day, and it is an interesting fact that on that bright Sabbath morning in June he went to the land where flowers are in full bloom and youth is immortal.

J. H. JAMES.

MARTHA LORD was born in Ipswich, Mass., Dec. 1, 1809, and died July 30, 1884, aged 75 years, 8 months.

She united with the M. E. Church in February, 1828, under the labors of Rev. Nathan Paine. By the death of her husband, Mr. Joshua Lord, in 1848, she was left with six children and a small property. Her energy and industry enabled her to keep the little family together, and she was permitted to see five of them comfortably settled in life — one having been removed by death. As a neighbor she was kind, sympathetic and helpful; as a parent she was faithful, affectionate and true; as a Christian she was stable, patient, cheerful and consistent. Her death came in a moment, but sudden death is sudden glory to the children of God. "One generation after another passeth away."

C. T. JOHNSON.

The voice that summoned him found him ready. He was calm and patient in the presence of death. He frequently expressed his longing desire to go home, and sweetly fell asleep in Jesus whom he had so long loved and served. May the influence of this godly life be long felt in the hearts, in the home and in the church, which our brother loved.

C. T. JOHNSON.

SAMUEL CURRIER was born in Walden, Vt., Nov. 26, 1806, and died in Manchester, N. H., Aug. 25, 1884. He was a brother of Rev. John Currier, a superannuated member of the New Hampshire Conference.

Brother Samuel Currier was converted in Walden, Vt., when about thirty years of age, and united with the M. E. Church in that town, and remained a member many years. Some ten or twelve years ago he moved, and united with the church at Newbury, Vt., and in the autumn of 1881 he came to Manchester to reside and united with the First M. E. Church here. Some twelve years ago Bro. Currier entered into a happy experience of the blessing of entire sanctification, and from that time until his death lived in the joyful experience of perfect love. For two or three years past his increasing infirmities prevented him from attending the means of grace of the time, but when he could be present at prayer or class-meeting he always took great delight in testifying that "the blood of Jesus Christ cleanseth from all sin."

Bro. Currier was not one who merely endured his religion, he enjoyed it. Religion took full possession of his soul, dwelt continually in his thoughts, and found such ready expression upon his lips, that one could not talk long with him without the subject of religion being introduced. All through his last sickness, which continued several weeks, he manifested the most perfect resignation and calmly and confidently waited for Jesus to come to conduct him to the mansions above. Often when his pastor read the Scriptures and prayed with him, he shone with his triumph in Christ.

The remains were interred at Walden, Vt., Aug. 27, where the funeral was attended by Rev. P. N. Granger, presiding elder of St. Johnsbury district, Vermont Conference, who conducted the services.

WHEREAS, Our Heavenly Father has removed from this world our brother and law-laborer, Rev. NEWELL S. SPAULDING, the revere.

Resolved, That we hold in high estimation the many excellencies of our departed brother as a man, a Christian, and a laborer. He was converted in early life under the labors of Rev. John Lindy and Rev. Thomas C. Peirce, at Barre, Vt., and at once united with the Methodist Episcopal Church. He joined the New England Conference in 1851, a classmate of Dr. J. H. Twombly, and was soon admitted into the Conference, in any year.

He was a diligent and zealous worker, and the people felt so well over it that they gave us enough for a bell. So another Methodist college starts in for the race. Fearing that we should get to be bigger than Yale or Harvard, and you should never hear of us, I have written the above. Cut it out and put it in your scrap-book.

R. E. BISBEE.

W. WIGNALL, Secy.

Obituaries.

The following resolutions were adopted at the Boston Preachers' Meeting, Sept. 29: —

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Zion's Herald

FOR THE YEAR 1885.

Let the Canvass Commence at Once.

Specimen Copies Free.

The paper will be sent from October 1st the remainder of the year free to all new subscribers, making *fifteen months* for one subscription.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders or bank checks; or, when these modes of sending are *not* available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to January 1, 1886.

We earnestly hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

Lists will be sent immediately to all the preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains *an average* of forty-two columns of reading matter per week, and costs but 5 cents per number.Each issue contains articles from a great variety of pens, affording the valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a *religious* paper, and a Methodist paper. All letters on business should be directed toA. S. WEED, Publisher,
36 Bromfield Street, Boston

(Continued from page 1.)

Sunday-school to make the gracious possibility a glorious reality. "The grandest school on earth is the Christian mother's knee." "Don't be in a hurry to see the result. 'The harvest is the end of the world.'" The English Methodist pulpit does not lack breadth, culture, force, and such originality of formula as is possible to unchangeable truth.

Two other things in connection with this magnificent Wesleyan Church are very pleasing. First, it dispenses with the liturgy; secondly, the parents who worship there bring their children to the services of the sanctuary. The demure little pets, who were in almost every pew, are pretty sure to grow up into the knowledge and love of God, and to carry on the work of the great Master when their parents have heard the "well done" and have entered into the rest that remaineth for the people of God. Success to the Methodists of Plymouth! The memory of a pleasant Sabbath in their company will always be a cherished one. R. WHEATLEY.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, September 30.

Celebration, yesterday, by the colored Free Masons, of the one hundredth anniversary of their corporate existence.

Holding of the seventh session of the International Literary and Artistic Association, at Brussels.

Continued decrease of the cholera mortality in Naples.

Unveiling of the statue of Bach, the composer, at Eisenach, Germany.

Serious famine in Bengal.

Wednesday, October 1.

Acceptance by ex-Gov. St. John of the nomination of the Prohibition party, for President.

The Pennsylvania Salt Manufacturing Company's acid works at Natrona, damaged by fire to the extent of \$100,000.

Attendance of 12,000 people at the franchise demonstration at West Bromwich, Eng.

Thirty thousand workmen out of employment at Lyons, France.

Interruption of cable connection between China and England.

Thursday, October 2.

There was a decrease of \$12,047,030 in the national debt during the month of September.

Opening of the North Carolina State exposition at Raleigh, the orator of the occasion being Senator Hawley of Connecticut.

The Glen House, Gorham, N. H., destroyed by fire.

Hereafter the detail of officers of the navy will be made by a board consisting of the secretary and four line officers, instead of by the chief of the bureau of navigation, as has been done for many years.

Reported attack on Kelung, on the island of Formosa, by Admiral Courtney.

Arrival of Gen. Wolseley and staff at Assoan.

Friday, October 3.

Commander Schley presented with a gold medal by the Massachusetts Humane Society "for his distinguished and memorable service in rescuing Lieut. Greely and his men in June, 1884."

Property loss by the burning of the Glen House at Gorham, N. H., \$225,000.

Holding of the twenty-second annual meeting of the New England Dental Society, in this city.

Several steamers destroyed by fire on the Volga river, in Russia, near Kostroma. The loss will reach several million roubles.

Twenty-three anarchists arrested in Munich, Austria.

While quelling a mutiny of prisoners at Mandalay, India, the Burmese soldiers shot 450 of the inmates who were trying to escape.

Saturday, October 4.

Arrest of Joseph Gordon, the notorious counterfeiter, in Philadelphia.

Twenty-one persons injured, some fatally, by a railway accident on the North Wisconsin road near Bayfield.

Miss Mary E. Garrett, daughter of the late John W. Garrett, of Baltimore, is said to be the richest unmarried lady in the United States.

Estimated loss of property occasioned by fire in the United States and Canada during the past month, \$9,200,000.

The royal castle of Christiansborg at Copenhagen destroyed by fire; the paintings and valuables saved.

Last Soudan advice states that Gen. Gordon has bombarded and recaptured Berber, putting all the inhabitants to flight.

Monday, October 6.

Destruction, by fire, of Heacock's storage warehouse in Philadelphia, and nine adjoining buildings crushed by falling walls; an aggregate property loss of \$500,000.

The capture and occupation of Kelung announced by Admiral Courbet, commander of the French fleet in China. Dismantling of the batteries of Tamsui by that portion of the fleet under Admiral Lespes.

Ten soldiers burned to death during the fire in the royal palace of Christiansborg, at Copenhagen.

Austria permitted to annex Bosnia and Herzegovina to her domains without protest either Russia or Germany.

Prevalence of great inundations in the Argentine Confederation. Entire families drowned, and enormous destruction to property.

The total eclipse of the moon perfectly observed in London on Saturday night.

Among the many improvements in the business part of the city, none are, perhaps, more conspicuous than the beautiful block erected on Essex Street, now occupied by Messrs. Springer Brothers. As this block occupies the entire space from Chauncy Street to Harrison Avenue, it has the advantage of unobstructed light on three sides, making it one of the most cheerful blocks in Boston. The firm mentioned occupy the entire block, in the manufacture and sale of ladies' cloaks. Until recently Messrs. Springer Brothers have confined their business entirely to the wholesale trade, but as the first story could be devoted to the exhibition of garments, they have opened a retail department, and now offer the most attractive variety of cloaks to be found in the city. The room is without an equal in size, elegance of finish, and furnishing. We are glad to call the attention of our readers to this house, who are worthy the confidence and patronage of all. See their advertisement in another column.

GIFTS. — A view of the fancy old pieces in furniture of Foreign and American manufacture at Paine's, 48 Canal Street, Boston, will well repay a visit to that city and save you one-third the cost in purchasing, and at the same time give you the choicest new styles of the very finest finish to be found in any place in America.

EVERY body pictures they want framed. Let it be remembered one of the best places to have it done is at Messrs. B. W. Mead & Co., 65 Bromfield Street. See advertisement.

The elegant pianos manufactured by the Ivers & Pond Piano Company are attracting widespread notice and enthusiastic words of praise, not only for their unique designs and elegant finish, but for the sweetness and brilliancy of their tone and their sympathetic and responsive touch. Upright in handsome cases of solid mahogany and maple. French and walnut, and "maple" are as well as rosewood finish, together with "Piano" and "Baby" Grands, are to be seen in varied as at their warehous, No. 597 Washington Street. Their system of easy payments is particularly desirable for those who, from inclination or otherwise wish to purchase in this way. Intending purchasers or others will be repaid by an inspection of these instruments, the reliability of which is thoroughly guaranteed.

The method of fastening the strings of pianos by metal fasteners, dispensing entirely with wood, perfected and introduced in Upright Pianos by the Mason & Hamlin Company, is not a new idea. At least, makers, both in Europe and America, have perceived the unquestionable advantages of such an arrangement, and have been striving for many years to bring it into successful use. Simple as the matter now appears, there have been practical difficulties which have not before been overcome. Mason & Hamlin have been experimenting with it for several years before they obtained satisfactory success. Their piano add this improvement to best modes of construction heretofore known, and they believe are destined to rank with their organs, as the very best instruments of their kind.

Wednesday, October 10.

The elegantly dressed men of Concord, N. H., will be present to witness the opening of the Centennial Meeting at Lancaster, Oct. 13-15.

Monday, 7.30 p. m., "Early Methodist Heroes;" Tuesday, 8 p. m., "Bishop Asbury, James Calver, Lewis, O. P. W. and others;" Wednesday, 7.30 p. m., "Peter Cartwright, A. F. Baxter."

Tuesday, 8.30 a. m., a praise and thanksgiving service, conducted by A. C. Condit; 10.30, The Influence of Tilton Seminary on Methodism in the N. H. Conference, opened by S. E. Quimby; 2 p. m., The Four-days Meeting, with the Chimes of the District, and How to Make Them Successful, opened by M. T. Ciller, P. E.; 2 p. m., The Influence of American Methodism on the Morals of the Nation, opened by S. C. Keefer; 4 p. m., Methodism and Education, D. C. Knowles.

At 7.30 p. m., a lecture by Dr. B. K. Felice, on "New England Methodism at the Beginning and Close of Its First Century." J. M. AVAN, Secy.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION at Stonington, Oct. 2-22.

PROGRAMME.

Monday evening, sermon by Rev. N. T. Whitaker.

Tuesday evening, sermon by Rev. C. L. Goodell.

The following will read papers to open the discussion of the subjects assigned them: Rev. O. H. Fernald, "Education as a Factor in Morals;" Rev. E. D. Hall, "Should Temperance be brought into Politics?" Rev. J. Hollingshead, "May we expect Divine Guidance in all Things?" Rev. J. Benson Hamilton, "What is the Ideal Camp-meeting and How may we Attain It?"

THE CHORAL UNION.

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THE PLAITED

CREEDMORE

For Boys,

Ages 3 to 8 years.

\$6, \$8, \$10, \$12.

Our latest novelty for a stylish and dressy suit for Boys' and Children's Fall and Winter wear, manufactured from English Plaids, Checks, Cords, and the best American fabrics, in new shades and colors.

The Plaited Creedmore is cut in a six-button sack, to button high in the neck, yoked shoulders, and plaited front and back; short pants with our patented "cavatay knee."

For Boys' street or dress purposes parents will find our Plaited Creedmore, combining as it does grace and finish with durability, a most desirable suit.

A. SHUMAN & CO.,

Manufacturing Jobbing & Retailers,

Boys' Retail Department,

440 Washington Street,

To corner Summer Street, Boston.

Agents Wanted.

NOTICE.—The auxiliaries of the W. F. M. S. on Lynn District will hold a basket meeting at 7.30 p. m. on Friday evening, Oct. 21-22, under the auspices of the Suzer River Valley Ministerial and Sunday School Association.

The topics for discussion will be the same as those of the Lawrence and Dover meetings, and will be found in ZION'S HERALD of Sept. 3.

ASSIGNMENTS.

1. Topic Tuesday 7.30 p. m. S. G. Kellogg.

2. " " 8.30 p. m. S. E. Quimby.

3. " Wednesday 9 a. m. O. H. Jasper.

4. " " 10 a. m. G. W. Norris.

5. " " 11 a. m. N. C. Alger.

6. " " 2 p. m. J. Noyes.

7. " " 3 p. m. M. V. B. Krox.

8. " " 7.30 p. m. D. C. Knowles.

Preachers on Claremont District are urged to be present and make it a successful meeting.

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